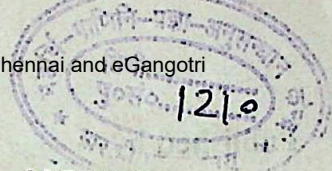
[T]HE TESTED EASIEST METHOD
OF
[LE]ARNING AND TEACHING
SANSKRIT

FIRST BOOK

By Shri Pt. Brahmadatta Ji Jijnasu

THE TESTED EASIEST METHOD
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SANSKRIT

The Study of Sanskrit by the Ashtadhyayi System in Six Months Without Cramming

A Novel and Marvellously Successful Experiment.

FIRST BOOK

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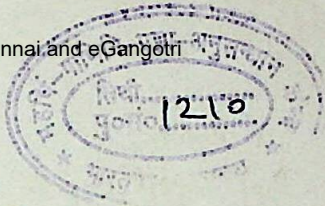
DEDICATION

To the students desirous to learn Sanskrit through the medium of English language, this English Translation of the book 'Sanskrita Pathana-Paathana Ki Anubhoota Saralatama Vidhi' written by the Late Professor Brahma Datta Jijnasu,

is dedicated

in the sacred memory of the

Late Shri Babu Gyana Chand Kapoor,

and

the Late Shrimati Radha Rani Kapoor,

who were devoutees of Vedic Religion and culture,

by their sons

Shri Dharmendra Kumar Kapoor,
Shri Ravi Kumar Kapoor,
Shri Praveena Kumar Kapoor,
Shri Subhasha Kumar Kapoor.

OBLIGATION

The printed copies of this book have been preasented to the Ram Lal Kapoor Trust by—

Shri Dharmendra Kumar Kapoor,
Shri Ravi Kumar Kapoor,
Shri Praveena Kumar Kapoor,
Shri Subhasha Kumar Kapoor,

in the sacred memory of their late parents—

Shri Babu Gyana Chand Kapoor
and
Shrimati Radh Rani Kapoor.

We offer our sincere thanks to all these brothers for this act of charity and hope that the gentlemen would always assist the Ram Lal Kapoor Trust similarly at times in future.

Pyare Lal Kapoor
Secretary,
Ram Lal Kapoor Trust,
Guru Bazar, Amritsar,

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The Foreword to the First Edition

Preface to the Lessons.

Abbreviation

The TEMOLAT Sanskrit

for

The Tested Easiest Method of

Learning and Teaching

SANSKRIT

OM

The Foreward to the FIRST EDITION

Why the Lessons were not first brought out in writing ?

The study of Sanskrit and its Grammar according to the Ashtadhyayi System without cramming was begun in 1939-41. After wards during four or five years from 1951 to 1955 many student classes were taught according to this scheme and there was all-round success. But I was not consigning them to a written form, although many students, lovers of Sanskrit, teachers and learned persons had been insisting that I should do so. I remember that the late Shraddheya Veetraag Swami Sarvadanandaji Maharaja had been constantly and forcefully persuading me to write or compile a short book on Grammar. But I was hesitating all along that it might not prove to be an Anarsha act or one encouraging Anarshata I was not prepared to write. I always felt that Grammar could be taught only after the Ashtadhyayi had been learnt by heart and for nearly 40 years it was my firm conviction and even now it is the same, so far as those whose age is less than 16 years, are concerned.

How the idea of committing them to writing came about ?

When students of an age group more than 16 years brimming with confidence and enthusiasm came to me, a situation almost divinely contrived was created to compel me to reassess my position. They were of advanced age and had only a few months to devote for it. They did not like to read the Anarsha Kaumudi etc. and would run away if they were asked to cram any thing and thus give up the idea of studying Sanskrit for good. I had a feeling of goodwill for them and liked to see them advance to brighten their future. Under these circumstances my mind was agitated to think whether I should ask such people to acquire the knowledge of the Sanskrit Grammar only by cramming the Laghu Kaumudi, as there was no other way out for them. Will the Ashtadhyayi remain out of reach of such people ? Will this not amount to failure of the great sage Panini ? Such disturbing questions impelled me to teach the students by the Ashtadhyayi Method without their resorting to cramming. This resulted in a course of teaching the Ashtadhyayi System to the grown-up students. The proverb 'Necessity is the mother of invention' proved true here also.

Even after successful experiments of teaching grown-ups in several batches I was hesitant to write down these lessons, because I had my own doubts about people cramming these lessons too. This idea gripped my mind rather deeply.

But then I was constantly getting encouragement

and the question of the difficulty of students and teachers who had great confidence in the Ashtadhyayi stared me in the face again and again. So ultimately I relented to give these lessons which were lying within me a written shape as it is at present.

Impetus from Hon'ble Tandanaji

The greatest impetus which I received was on 18th April 1954 at the time of the opening ceremony of the Panini Mahavidyalaya by the Sanskrit loving home minister, the Hon'ble Katju at Delhi. The presidential address by revered Tandanaji, a true patriot, renouncer, ascetic and a prominent leader of our country, greatly encouraged me to commit these lessons to writing.

It is the result of all these impulses that these lessons are coming to the loving readers of Sanskrit in writing.

In the beginning there was no desire to publish them in a book form.

After all this I started writing these lessons to publish them as articles and expected to finish them in 10-20 pages. Still there was no idea or possibility to publish them in a book form. When I started writing I wrote the article exactly as I myself was teaching the subject to the grown-up students. It covered 77 pages of the First Edition. I first intended to give one form or 8 pages every month but it was started with 16 pages. This is the reason why adequate attention could not be given while preparing them for a book form. Its size also did not conform to the standard book form. The

idea was and still is that whatever difficulties pointed out by students and learned scholars after using these lessons or suggestions given by them would be considered and necessary instructions given or sufficient light thrown on the subject so that the river of knowledge of Sanskrit or its Grammar might rapidly flow throughout the country.

Under what circumstances were the Lessons written?

The readers will wonder as to why the lessons should not have been written together and the press-copy made so that necessary corrections and alterations might have been made out. On the one hand the Vedavani was to be printed by the 20th of every month, while on the other, I used to start writing articles which took about 32 pages of the foolscap size, on the 14th or 15th of the month. After finishing the article I used to pass it on to other for preparing a copy for press. It would have been better if this had also been done by myself. I fail to understand how I could write so much. Dear Yudhisthira Meemansaka inserted the news in the Vedavani that the lessons would be published in it. Now the writing of articles became unavoidable. I had to go out of Kashi which was also a hinderance. The proofs were also not corrected in a satisfactory manner. On account of these reasons some mistakes happened to remain through an oversight, some text was omitted and the Matras were broken. Ordinary printing mistakes and additions and alterations have been appended as corrigendum at the end. Readers are, therefore, requested to read

lessons after making necessary corrections. In the next edition all these and other necessary corrections will be done[1].

From whose point of view were these Lessons written ?

Generally these lessons have nearly been written in the same style, order and manner in which I have been teaching or now teach them to the grown-up students. There is now no doubt or difficulty about the success of this style, order or manner. But the question arises; for whom are these 44 lessons meant ? In my opinion both the purposes, namely of teaching and learning are served by them. Those people who have studied these lessons themselves without the help of a teacher have also come to me. Only yesterday (5.1.1956) Shri Master Narottam Das Agrawal, Retired Head Master Junior High School, Baragaon, Distt. Benaras, came to me for the first time and said, "I have read myself 35 of these lessons as published in the Vedavani and have understood them quite well. Now please instruct me further". I replied, "Unless I test you that you have understood 35 lessons (which I doubt) how can I teach you further." It was a pleasant surprise when he explained to me all the 35 lessons correctly and so I gave him further instructions. In this way many persons told me and wrote to me. Therefore, these lessons are equally useful for those students who study them by themselves without the help of a teacher. If those persons who can make

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1. All these have been corrected in the Second Edition.

their own arrangements for their lodging and meals at Kashi (because I regret my inability to help them in this respect) and are able to read at least some lessons with me, it will be an excellent matter. Teachers who have learned the Ashtadhyayi by heart may teach grown-up students according to this method. If how ever they, in order to gain personal experience of this system, stay with me (under the said circumstances) for 15 days at least, they will soon be able to acquire the method of teaching according to this method. Further it is possible to remove the difficulties through correspondence. Here the students who study through this scheme are always present, though we may be found or not. So these lessons of ours are useful both from the student's and the teacher's points of view. If those who read at home, come and study with me once even for 15 days for personal experience, further work may be done through correspondence. Though I try to reply letters promptly, yet through the load of work there is some possibility of delay. The readers may please note that besides this work I remain engaged in other items of work such as the commentary on the Veda, teaching of the Arsha literature, editing of the Vedavani etc. Despite my disinclination I have to go out. How can I engage assistants and that too to what extent ?

All these lessons have been written after experimentation

The readers should remember that all these articles of the Sanskrit Patha Mala have been written after gaining experience of teaching various classes of grown-up students successfully. They are not based on mere

hypothesis. For the benefit of our dear readers we give below particulars of the classes of the grown-ups in full detail.

(1) In Sultanpur (Oudh) a class for the grown-ups started on 5th April 1952 and lasted till 15th June 1952 and was personally taught by me. There after from July 1952 to April 1954 three classes viz 10th, 9th and 6th lasted for four years in which 100, 71, 62 and 55 students were taught according to the Ashtadhyayi system. In this way 10 classes were held at Sultanpur and about 275 students were coached. There were many Mohamadan students who studied the Ashtadhyayi here.

(2) [A] In Kashi, three classes were held at Lahori Tola where 26, 16 and 26 students were tauhght were held separately. There were seven classes during the years and about 84 students attended.

[B] In June 1953 at the camp at Motijheel there were 100 students but in the end only 60 grown-up students were taught in four classes.

[C] In Motijheel from July 1953 to December 1955 there were 60 students as under, in 1953, two classes, 1954, two classes and 1955 six classes of these 15 were under advance course.

(3) In the Panini Mahavidyalaya Delhi, teaching was done from April 1954 till December 1954. Two classes in the Satyana ayan Temple and Jawahar Nagar were held for a few days. In Karol Bagh and Hanuman Marga there were three classes at each place for

about one and half years. In the Birla Mandir two classes were held for about six months.

There were, in this way, about seven or eight classes in Delhi with approximately 250-300 students in all. In the beginning I devoted one month's time in Delhi as also a week's time in between.

In this way from 1952 to the end of 1955, 25 classes were held by me and 15 by others. The latter, however, were not up to the mark and I do not wish to point out their short comings here.

Therefore after teaching 25 classes in about four years I published this series of articles on Sanskrit Pathamala in the Vedavani when passed by my friends and now the same is being brought out separately.

These articles have proved and are proving very helpful in guiding students who learn by the Ashtadhyayi Scheme without cramming as well as teachers who teach by the above method. In order to bring this scheme to the general public and as a result of loving impulsion from many gentlemen these lessons are being published separately in the Vedavani so that those admirers of Sanskrit who were not able to get the relevent issues of the Vedavani might not be deprived of these lessons. It is hoped that their next edition will be an enlarged and revised one. If teachers are given scholarship during the training period much work can be done. Here the Government help is desirable. All persons who want to test this scheme in whatever manner are welcome to do so. If arrangements are made for meals of 10,000 students at Kashi

for five years, this scheme can first be propagated at Kashi and in the whole of India and finally in the whole world. In this way the great work of Sanskrit propagation can be made possible.

Easy demoustration of this scheme

At the insistance of many renowned and experienced savants of Sanskrit at Kashi such as Pandit Shri Gopal Shastri Darshana Keshari (who has great confidence in this scheme) and Pandit Shri Kedar Nath Sarswata, demonstrations of this scheme were held and were declared successful by them.

(1) In Shri Ramananda Vidyalaya Shankudhara, Kashi, in 1951 under the presidentship of Vyakarana-Nyaya-Vedantacharya Vidvadvara Shri Swami Madhawacharya as a result of whose stimulation the Panini Maha Vidyalaya was established at Kashi.

(2) Mahamahopadhyaya Vidvacchiromani Pt. Shri Giridhara Sharma Chaturvedi (at his residence) in 1952 which lent a great impetus to this work.

(3) In August 1952 at the time of the opening ceremony of the Panini Mahavidyalaya, Lahori Tola-Kashi.

(4) At Durgaghat at the residence of Vedic Shiromani Pandit Shri Rambhattaji where many Sanskrit savants were present.

(5) In the presence of about 50 Acharyas and Shastris at the Teacher's Training Camp at Sultanpur (Oudh) in 1952.

(6) In the Geeta Bhavana Kashi under the presidentship of Mahamahopadhyaya Pandit Shri Giridhara Sharma.

(7) In the presence of about 30-40 eminent savants who attended the meeting of the Sanskrit Vishva Parishada Kashi, in the Panini Mahavidyalaya Lahori Tola.

(8) In the presence of Late Shri Paradakaraji, 'Editor Aaj', the late Shri Ramanarayanaji Mishra, Dr. Surya Kantaji, Head of the Sanskrit Department Hindu Vishvavidyalaya, Varanasi and other prominent scholars of Kashi in the Pandeya Dharmashala, Gudauliya, Kashi.

(9) In June 1953 at Motijheel Camp in the presence of respectable Dr. Bhagwan Das, revered Dr. Mangal Deva Shastri, former Principal of Government Sanskrit College, Varanasi.

(10) At a Camp in the presence of some eminent scholars at Kashi.

(11) In the presence of the learned members of the Working Committee of the All India Sanskrit Maha Sammelana Asaf Ali Cloth Market, Delhi,

(12) At Motijheel in the presenee of Dr. Babu Ram Saksena, Head of the Sanskrit Department, Allahabad University.

(13) At the All India Sanskrit Maha Sammelana, Delhi, at the Birla Mandir, Delhi, where eminent savants from all the States were present.

(14) At the Teacher's Training Camp, Kashi (where about 75 Teachers, holding Acharya and Shastri Degrees were present) under the presidentship of revered Pandit Kubernath Shukla, Principal, Govt. Sanskrit College.

(15) At Motijheel in the presence of Hon'ble

Minister of Educa'ion, U.P., Dr. Haragovind Singh and the Speaker of the Lok Sabha, Hon'ble Shri Anant Shayanam Ayangar.

There have been and are being held many small demonstrations. The object of mentioning all this is to convince readers that the 35 lessons and the future ones are being prepared after full experimentation.

Our Success

How far this scheme has been successful ? In this connection it may be stated that in 25 classes held by the author were fully successful. The classes conducted by others may be said to have been more or less semi-successful. There was however, no defect in the scheme operated upon in the first (successful) half. There might have been short comings in the arrangements in the latter classes. It is now necessary that the teachers may be trained for this scheme.

The Syllabus for the remaining five months

Although the syllabus for the remaining five months has been given briefly at the end of the 35 day lessons, yet if any information is required the readers may correspond with the author. In this connecction many people insist that the remaining five months' course should be published in the Vedavani, as has been done in the case of 35 lessons. It is, therefore, suggested that if about 200 students are ready for it, steps would be taken to publish it[1]. It is difficult to undertake such an ardous task only for a few persons.

1. The Second Part of the Easiert Method has been writion and published. Y. M.

However, it may be possible to do so, if the author gets some time in future. Further, our instructions will be equally helpful.

A Selection of Opinions

Well, the opinions of different leaders, news papers and scholars which the author received orally in abundance are neither published by him nor does he try to receive them in writing. It is believed that now a day the opinions which are given or received are often partial and of flattering nature. Under their influence there seems to be a general distortion of facts. The people who give their opinions consider it a matter of great philanthrophy and expect to receive more in return. Such being the case the author has become disinterested in this matter. In our opinion, a student taught by us is the real proof of this system, One who has directly seen it, becomes a lover and true admirer of this scheme. It is desired that the learned persons should form their opinions about boys and adult students only after seeing them. They should popularise this scheme so that people may become acquainted with Sanskrit in 10 years and at least half of the population may be able to know Sanskrit and it is not an impossibility.

Effect of these articles on the Arsha Patha Vidhi

In the opinion of the author these lessons are suitable for grown-up students. For the last 35 years he has been teaching the Ashtadhyayi and the Mahabhashya to students under 16 years of age after they have learnt the Ashtadhyayi by heart. He is doing

so even now. This has also been the result of these lessons (or the scheme) that many grown-up students who are in the age group of 20 to 50 years have learnt the Ashtadhyayi by heart on their own initiative without any persuasion of the author to do so. They are becoming great scholars of Grammar and are thus surprising the savants of Kashi. There are many such students who are studying with the author at present.

Up to this time, out of 25 classes not even one student has shown any defect or difficulty in this scheme (lack of time on their part, however, being excepted).

One or two complaints have come to the notice of the author that this is a blow to the Arsha Patha Vidhi. In this connection it would not be out of place to state that such people who are not more than one or two, do not know the ABC of the Arsha Patha Vidhi, though they may be regarded as scholars. It is also possible that they knowingly as a result of this old habit or due to hatred or jealousy speak nonsense. It is prayed that God may direct our mental faculties to the right path. The author has only so much to say.

The Credit goes to the Trust for this work.

The main credit for the course and the lessons and for their publication, wherever it is being done, and the running of the Panini Maha Vidyalay geos to the management of Shri Ram Lal Kapur Trust, Amritsar. It is due to their co-operation that this work and these lessons are appearing before the public. The author is also indebted to Pandit Shri Kedarnathji Sharma,

General Secretary, Kashi Vidvad Mandala, the Sanskrit Mahasammelana and the Bhartiya Sanskrit Maha Sammelana, Delhi and Pandit Shri Gopal Shastri Darshana Keshari, President of the Kashi Pandit Sabha and a few other savants of Kashi, among whom the most prominent is Mahamahopadhyaya Kashi Vidvadshiromani Pandit Giridhar Sharma Chaturvedi, for their encouragement and guidance.

Brahmadatta Jijnasu
Principal Panini Maha Vidyalaya
Moti Jheel, Varanasi-6

Pausha Shukla 13, Samvat 2012 V.
26th January 1956.

The Third Edition

These lessons were first published in the Vedavani the Monthly Magazine, in 1955 and as a book in May 1957. The Second enlarged edition[1] came out in February 1958 which was sold out by the end of 1961, thus showing the need of a revised and enlarged edition which was begun in September 1961 and put out in the market in November 1962.

The following are the special features of the Third Edition.

(1) In the first edition there were only 35 lessons, their number in the Second Edition rose to 40 and now it is 44. The four lessons on the सिद्धि of भू and एध् have been added. Although these sutras belong to the लस्य प्रकरण they have been shown according to the order of the सिद्धि so that the student may be able to understand fully the necessary and important सिद्धि of the आख्यात प्रकरण.

(2) Two Appendices have also been added. The first Appendix is of the Sandhi Chart which enables a student to acquire the knowledge and practice of सन्धि in a wonderful manner as has been the experience of the author in this matter. The second one gives the subjects of Ashtadhyayi, thus enabling a student to locate the main topics of the Ashtadhyayi which is therefore fully grasped by him.

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1. There being no important matter in the Preface to the Second Edition it has been left out.

(3) With a view to bringing facility and utility of reading the sequence of the lessons has also been changed. For example, in the Second Edition the lessons 23-24 about कारक have been changed, to 15th and 16th lessons, so also the 29th lesson (समास) has been made the 17th lesson. Further, the two lessons viz. 15th and 16th of the Second Edition about the संज्ञा प्रकरण have been numbered as 18th and 19th. The serial numbers of lessons upto the 29th has thus been altered. From the 30th lesson to the 36th there is no change. Again, the lessons No. 37, 38, 39 and 40 have been added. The total of the lessons has become 44 instead of 40.

(4) Some important alterations are :—

The भवति प्रकरण has been shifted to the 12th lesson after the 11th. In the 13th तनोति, क्रीणाति, अत्ति and जुहोति have been kept. The full सिद्धि of क्रीणाति and क्रीणीत: etc. has been shown. In the 14th a paragraph under the heading "Who ought to be removed from the class" has been added. Some minor alterations have been made here and there. All this has been mentioned for the information of those who have the earlier editions with them.

(5) On page 83[1] the words "40th lesson" after (5)—लट् were omitted through oversight and so the same has been corrected. Accordingly from pages 83 to 88[2] the numbers of the lessons had to be changed after printing,

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1. The page numbers are according to the third edition.

2. The lesson mumber has been corrected in the Fourth edition.

which may be noted by the readers. The author was at that time at Dalhousie (Punjab). The printing was to be done quickly and there happened to be a month's delay in printing the book as a result of the author not being at the place where the book was being printed.

(6) The greatest difficulty is in preparation of the "Index". The whole of it had to be recust again, because the new sutras which had been added in the revised edition had to be put in proper sequence. The sutras which have come in the Appendix No. 2 (Sandhi Chart) have been listed separately. This had to be done at Dalhousie where the author was lying ill, so that the readers might not feel any difficulty. The author later on realised that to revise and enlarge a book entails lot of work, but he has no regrets for having put this extra amount of work. Only God knows for the future. The writing of a book is itself a difficult task. Pandit Vijayapalji and daughter Prajna (our helpers) have also realised as to how tedious is the task of revision and enlargement.

Amritsar, 1.11.196 Brahma Datta Jijnasu

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The Sixth Edition

The Fourth Edition was brought out after the demise of the author, our revered teacher Shri Pandit Brahmadattji Jijnasu in 2025 Vikrami. Besides changing the size of the book some alteration was made in the 7th lesson. This edition was brought out hurriedly and the Printing Press was also in its initial stage. Therefore, some mistakes could not be detected, though the book has been thoroughly revised. It is hoped that the present edition will prove more useful.

Owing to increase in the price of paper and printing charges, the price of the book has been enhanced, though much reluctantly.

Asharha, S. 2034. V. **Yudhishthira Mimansaka**

The Present Edition

I remember a day when Dr. Vedakumari of Jammu, Dr. Prajna of Varanasi, Pt. Vindhyavasini Prasada of Mirzapur (U. P.), Shri Prem Chanda of Denmark and I sat in the feet of our revered teacher the late Pt. B. D. Jijnasu, discussing some points in the English version of the book 'संस्कृत पठन-पाठन की अनुभूत सरलतम विधि'. Dr. Vedakumari was entrusted with the English translation of the work. The teacher desired the translation to be done in his own particular style. Some opening chapters were rendered too on that line. But sudden demise of the teacher could not let him have a chance to see his work rendered in to English Time passed and I forgot the matter at all.

Two years ago, Pt. Yudhishthira Meemansaka showed me some pages of the manuscript of present book and asked to report him if the translation was in accordance with the desire of the late teacher. I went through the matter and surprisingly realised that it was the very style and flow of the language which the late teacher aspired for. I reported accordingly and Pt. Yudhishthira Meemansaka put the matter before the Ram Lal Kapoor Trust, The Trust felt great pleasure in publishing the English version of the famous work of its late president. Hence the present edition. The book is able to see the light of the day after 17 years since the last breath of its author.

The translator is an ardent devotee of the late Pt. B. D. Jijnasu He is a good scholar, but far away from publicity. He has translated some other works of renowned persons without unveiling his personal identity. He desires to keep in line with his previous activities. Honouring his desire, therefore, his name as a translator is withheld from the book. I hope, the reader would find the translation quite expressive and up to the mark. The Trust is grateful to the Translator for his unparallelled tribute to the late Pt. B. D Jijnasu.

We have endeavoured to make the book flaw-less. We regret for some proof-mistakes which have occurred in spite of our careful examination. I express my cordial blessings to my students Br. Parimala Devanatha and Br. Ambika Prasad for their help in the correction of the proofs. The press-men are also acknowledged for their co-operation.

Bahalgarh, 9.5.1982. (Dr.) Vijaya Pal

Eulogy on Maharshi Panini

तपस्यता पाणिनिना महात्मना, क्रमोपनद्धं वटु-बुद्धि-वर्द्धकम् ।
समर्पितं व्याकृतिरत्नमद्भुतं, बहूपकारि क्व नु हापितं बुधैः ॥१॥
संख्याप्रधानं किल नाम संदधत्, स्वग्रन्थरत्नस्य स पाणिनिर्मुनिः ।
आसूसुचत् प्रक्रम-सूत्र-पाठनं, संख्याप्रबोधः कथमन्तरा क्रमम् ॥२॥
काठिन्यवृद्धिः क्रमसूत्रलोपाद्, मेधाविनोऽपि च वृत्तिघोषात् ।
हा ! कौमुदीरीतिरभूतपूर्वा, महर्षिशिक्षोत्तमशस्यदूर्वा ॥३॥
क्रमोपबन्धेऽप्यथ लाघवे मुनेस् तपःप्रकर्ष-प्रतिभा-प्रभावौ ।
विलोक्य मुग्धोऽस्मि च वक्तुमक्षमः, प्रशीलयन्तः प्रविदन्तु पण्डिताः ॥४॥
सदाध्येया सर्वैर्निगम-सदृशी पाणिनि-मुनेर्,
अहो अष्टाध्यायी झटिति पदबोध-प्रणयिनी ।
सुपूर्णा वैज्ञानी ध्रुवमतिशयाऽऽह्लादजननी,
स्वयं स्वार्थं ब्रूते क्रम-नियम-पाठेन सुगमा ॥५॥

1. The great sage Panini gave a Jewel in the shape of the Ashtadhyayi Grammar, which increases the

intellegence of children and is the most useful and arranged in a systematic order. It is regretted that the pandits abandoned it.

2. The great sage assigned this name 'Ashtadhyayi' (consisting of 8 books and 32 Chapters) giving prominance to the number in it. It means that it should be read in the order, as given, because without doing so there cannot be any knowledge of the number.

3. The present Kaumudi system by distorting the order of the sutras has created many insurmountable difficulties. In stead af explaining the meaning of the sutras through the systematic अधिकार and अनुवृत्ति method it has made a student cram their meaning without understanding, with the result that his intelligence has totally been stunted. The Kaumudi system has stood in the good harvest of the Maharshi like a weed which is uprooted only with difficulty, or like an iron-wall in the path of Sanskrit. This will have to be demolished in Independent India.

(4) In the systematic order in which sutras are given and that too so succinctly,the glory of his penance and intellect is revealed to the world that marvels at the arrangement. Learned scholars and Sanskrit students must study the Ashtadhyayi without exception.

(5) Therefore, the writer requests lovingly and forcefully every one to study the Ashtadhyayi which, like the Vedas, is systematically arranged, brings knowledge immediately, is full of scientific thought, brings blissfulness and makes its meaning clear to all who read in its original order.

President, **Gopal Shastri Darshana Keshari**
Kashi Pandit Sabha, Vanarsi.

THE TESTED EASIEST METHOD
OF
LEARNING AND TEACHING
SANSKRIT

A Course of Learning Sanskrit by the Ashtadhyayi System in SIX MONTHS without Cramming evolved after a wonderfully successful experiment.

Preface to the Lessons[1]

The author in an easier short article in Sanskrit व्याकरणाध्ययनस्य सरलतम उपाय:—अष्टाध्यायीपद्धते: समाश्रयणम् has expressed his ideas on this subject. He wanted to state the same here also in Sanskrit, but due to the insistance of Sanskrit students and admirers of the Ashtadhyayi they are given in the Arya Bhasha.

The whole of the original literature of the followers of the Arya Sanatana Dharma is in the Deva Vani (Sanskrit). For us, the Indians, the Vedas are the sup-

1. This preface must be read before the commencement of the lessons.

reme authority. All the books on the Shakhas, Upavedas, Brahmanas, Aranyakas, Upanishads, Vedangas, Upangas, Literature, Ayurveda, Science, Mathematics, Ramayana, Mahabharta, Gita etc. written by Rishis, Munis and Acharyas are in Sanskrit. The whole of the Indian culture, civilization, literature and the Indian tradition is in the Sanskrit (Deva) language.

It is written in the Manava Dharma Shastra:—

सेनापत्यं च राज्यं च दण्डनेतृत्वमेव च ।
सर्वलोकाधिपत्यं च वेदशास्त्रविदर्हति ॥ मनु० १२।१००॥

i.e. only those who have thorough knowledge of the Vedas and other Shastras should be the Commander-in-chief, Chief Administrator and the Supreme Head of the state. Because of all these points of view, namely, it being the mother of all the (Indo-European) languages, the importance of Sanskrit has much increased in Independent India. Therefore the learning and teaching of Sanskrit is becoming unavoidable to the Indians in general.

Unfortunately, the progress of Sanskrit literature ended during the last 1500 years. As a result of foreign invasions, the influence of the Muslim and the British administrations and due to the circumstances of time and space the continuity of the study of Sanskrit got broken and its sphere also became narrower.

Although in Independent India people have shown their taste, love and zeal for Sanskrit, yet on account of delinking of the ancient system and the difficulties and abtruseness of its grammar, they get disheartened. In fact, the Sanskrit language is not so difficult and its grammar not so complicated and tedious as they are

thought to be. In order to read the Buddhist literature even the foreign visitors fully mastered this language through its grammar. They have also mentioned here and there of the method of learning and teaching Sanskrit Grammar prevalent at that time. (See the Seventh Century Visitor It-sing's Pilgrimage to India, Pages 364 to 370).

It is necessary to safeguard the sentiment of the people and the country towards Sanskrit. Un ess it is taken care of properly the enthusiasm may not last long after its inception. With this aim in view it is necessary to make Sanskrit, and particularly its grammar, very easy. It is not the author's firm belief only but also 40 years of his teaching experince after learning the Ashtadhyayi by heart and on the strength of his own experiments of producing the general knowledge of the Sanskrit Grammar without cramming in six months that he thinks the Ashtadhyayi method as the easiest of all.

The Glory of Maharshi Acharya Panini

Maharshi Panini was not only a Rishi (seer) of the science of words but he had an unusual insight into the Vedic and Laukika literature as has been admitted by all. About the Vedic literature very precious instructions are found here and there in his creation, the Ashtadhyayi. He had a profound knowledge of Geography, History and public affairs. The Ashtadhyayi not only propounds the formulae of Grammar, but it also greatly influences the knowledge of Geography, History and other subjects as has been universally acknowledged.[1]

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1. For this please refer to Dr. Vasudeva Sharan Agrawal's 'India as known to Panini.

(1) Maharshi Patanjali wrote in his Mahabhashya (I. 1. 1. Page 134, Bombay Edition) 'तत्राशक्यं वर्णेनाप्यनर्थकेन भवितुम्, किं पुनरियता सूत्रेण' that is, not even a single letter of Panini is without some definite purpose what to say of the superfluity of sutras.

(2) The Chinese Pilgrim Hoven Tsang writes:—The Rishi began to select words from the lexicon with all his intelligence and finished the whole work in 1000 slokas. In this work the whole of the modern and ancient knowledge has been included. Nothing concerning the words and letters has escaped. (The Translation of Hoven Tsang's Work, Page 21).[1]

(3) Prof. Monier Williams:—The Sanskrit Grammar in the most wonderful of the acme of the human mind which has been produced by any Country so far.

(4) Sir W. Hunter:—The Panini's Grammar surpasses all the grammars of the world. His clarity of letters, the theory of धात्वन्वय of the language and the प्रयोगविधिs are unique. This is the most important invention of the human mind.

(5) Prof. T. Schervatski of Leningrad:—This is one of the greatest creations of the human mind.

How much exalted opinion some of the savants of

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1. This does not mean that Panini composed the Ashtadhyayi in verse (slokas). According to the ancient Indian practice, the size of a book was given by the number of slokas, which was arrived at by counting the number of words it contained and dividing them by 32. The following formula will be useful in understanding this system.

∴ The size of a book = the number of slokas = Number of words ÷ 32

the world held about Panini and his Ashtadhyayi can be imagined by the readers.

The antiquity of the Reading and Teaching of the Ashtadhyayi.

Except about the Ashtadhyayi system, no information is available about the Prakriya books written before 1140 Vikrami era. Till then the reading and teaching of the Panini's Grammar was done according to the Ashtadhyayi system. The Chinese Pilgrim It-sing who was in India from 681 to 691 A. D. says:—

(1) At present time Indians have faith in the Ashtadhyayi. The children of 8 years begin to learn the Sutra patha of Panini and finish in eight months (It-sing's Pilgrimage to India P. 254).

(2) The boys of fifteen years of age begin to read this gloss (the Kashika Vritti, a serial Commentary on the Ashtadhyayi) and master it in five years. (Ibid P. 268)

(3) After finishing the study of the gloss, the students begin to learn the construction of Prose and Poetry.

(4) The grown-up students learn the Mahabhashya in 3 years (Ibid P. 273).

Before the 11th Century all the books on grammar were written according to the Panini's system of Grammar and not according to the शब्दसिद्धिप्रक्रिया as given in the Siddhanta Kaumudi, Haima Shabdanushasana and Mugdhabodha etc.

It, therefore, goes to prove that before the 11th century the grammarians considered the study of gra-

mmar easier by the Ashtadhyayi method. Therefore upto this time grammar books were not written on शब्द-सिद्धि according to the Prakriya Method.

The Books on Prakriya

Of all the books on Prakriya available at present in India, the Siddhanta Kaumudi by Bhattojidiksita (S. 1570 to 1650 Vikrami) is considered to be the best and is used for teaching. It is based on the Prakriya Kaumudi written in S. 1480 Vikrami. Earlier in S. 1140 Vikrami, the Buddhist monk Dharmakirti was the first to prepare the book 'Rupavatara' and after discarding the Ashtadhyayi system adopted the order of the Prakriya. There is no record of any earlier book on the Prakriya. In order to remove the difficulties of the Siddhanta Kaumudi, the Madhya Kaumudi (with 2217 sutras) and the Laghu Kaumudi (with 1280 sutras) were written in the 18th Century of the Vikrama era.

Self Realization of the ease of the Grammar

Since 1920 the author has been teaching the Ashtadhyayi प्रथमावृत्ति with पदच्छेद, विभक्ति, समास, अर्थ, उदाहरण and सिद्धि to the students who had learned the Ashtadhyayi by heart. In 1939 when the Hyderabad Satyagraha was in force an incident took place at Lahore on the bank of the Ravi at Virajananda Ashrama, where the author had to impart elementary knowledge of Sanskrit to some girls quite ignorant of Sanskrit. He thought that these girls were not capable of learning the Ashtadhyayi by heart and was not sure whether they could be taught by any other method. They were, therefore, handed over the bare Ashtadhyayi and attem-

pts were made to teach them without cramming. All of them had passed the Hindi Prabhakara Examination. They were able to learn or grasp about 350 sutras of the Ashtadhyayi with अर्थ, उदाहरण and सिद्धि. Though they were quite ignorant of Sanskrit, they passed the Visharada Examination of the Punjab University in all the subjects and in another 7 months they passed the Shastri Examination of that University. In the Shastri Examination their subjects were Veda, Nirukta, Sanskrit literature, some portion of Mahabhashya, Sankhya and Yoga (with commentaries), translation and essay writing, which generally took 6–7 years. People would not generally believe that so many subjects could be finished in one and a half years, but this was a fact based on personal experience of the author. It was his belief for 10 years that only the girls could do so and not the boys. But a brother of one of the girls, who was considered to be dull, changed his opinion for ever, by learning 600 sutras of the Ashtadhyayi in two and a quarter months. Since 1952 at Sultanpur (Oudh), Suprabhata Karyalaya (Lahori Tola), the Panini Mahavidyalaya Varanasi and the Arya Samaj of Karolbagh and Hanuman Road, Delhi, where the classes of the Panini Mahavidyalaya were being conducted, many adults were taught. Many of them were M.A., Ph. D., Sahityacharya, B. A., Intermediate, Matric, Middle, having knowledge of Hindi only. After this experience of teaching them the author has been convinced that to teach Sanskrit without cramming the bare Ashtadhyayi only the best teachers were required. The learned scholars of Kashi and other places were wonder-struck when they saw that one could acquire the necessary and

useful knowledge of Sanskrit without doing by rote in six months.

Why do the people run away from the study of Sanskrit ?

One cannot acquire control over Sanskrit language without grammar; the Laghu Kaumudi, the Madhya Kaumudi and the Siddhanta Kaumudi have been a great hindrance to the study and propagation of Sanskrit. When any one in the age group of 20—60 years begins to learn Sanskrit, he is not only compelled to cram the unexplained sutras but is required to learn without understanding a gloss four times as big as the sutras themselves. It is least realised by the Sanskrit Teachers of today that cramming is not feasible in the advanced age. They have only one method for each and sundry. As a result, a student who begins the study of Sanskrit with great enthusiasm and expectation runs away from it in a few days or at the most in a few weeks and never cares to study Sanskrit again. Even a person who has studied Sanskrit in a school, tells his sons and daughters, "My sons and daughters ! Do not read Sanskrit. It is a difficult language and good for nothing." Teaching Sanskrit in a distorted manner discourages its speed. There is only one right method of doing it and that is by throwing over-board the prevalent Kaumudi system lock, stock and barrel. For teaching Sanskrit by the Ashtadhyayi method teachers should be trained in India. They may be more than enough in five years, if every Shastri and Acharya who has learned the Ashtadhyayi by heart is given six months training in teaching which can be started at

Varanasi, Lucknow, Delhi and other important places. The author would discuss later how to do it on a large scale.

The Peculiarity of the Ashtadhyayi System

Wherein lies the significance or superiority of this system ? This is the curiosity which naturally arises to satisfy which the following explanation is given:—

(1) The reader must have learnt the bare Ashtadhyayi by heart and here lies the most profound secret about it. In order to know the meaning of a sutra, the words which are brought forward due to अधिकार or अनुवृत्ति should be placed before it. Then arranging systematically and putting one of the verbs such as भवति, स्यात्, भवेत्, भविष्यति etc. after it, the meaning of the sutra is easily understood without any difficulty. For example, वर्तमाने लट् (अ० 3.2.103). Here by adding the words प्रत्ययः परश्च (3.1.1/2) and धातोः (3.1.91) the following sentence is formed—वर्तमाने लट् प्रत्ययः परश्च धातोः. Then by adding one of the verbs viz. भवति, स्यात्, भवेत् the meaning of the sutra comes out from the sutra itself. In the begining just 10–12 important अधिकारs and अनुवृत्तिs need to be put between Inverted Commas (" "). It should be pointed out how far the अधिकार and अनुवृत्ति extend. The reader will thus be able to know that a particular portion will have the अधिकार from such to such and such place.

(2) Here the student who studies the Laghu, Madhya or Siddhanta Kaumudi, will have to learn besides the sutras, gloss as well, which is four times as big. He will have to cram the Sanskrit gloss or its Hindi equivalent and there is no escape for him from it. Unless

he is convinced as to how the meaning has been arrived at, his intellect or memory will never be able to grasp the contents of the sutra, the reason simply being that many of the words, are not present in the sutra with the result that forcibly crammed meaning will be lost if it is not repeated for a day or two. One who has studied Kaumudi cannot tell without referring to the Ashtadhyayi as to how the meaning has been arrived at. On the other hand any one who has studied the Ashtadhyayi can easily mention this fact.

(3) Only a student who has learnt the Ashtadhyayi by heart is in a position to study according to the Ashtadhyayi system. He can become a full-fledged scholar in four or five years. On the other hand he who studies according to the Kaumudi system cannot acquire such proficiency even in 12 years. This aspect needs due consideration of the savants.

(4) Regarding the question whether those who do not have much time at their disposal cannot spare adequate amount of time daily, are advanced in years and are unable to cram, are in any way in a position to learn Sanskrit in their present circumstances, it may be stated on the basis of the experience of the author that their hope lies only in the Ashtadhyayi system, which is indeed the easiest method. It is because the adults can remember the sutras without cramming, only by reading them. As the meaning of the sutras are grasped by them easily, they never forget them. By putting the 'Inverted Commas' with red pencil at the beginning and at the end of the Adhikara sutras and marking the sutras which have been understood with red pencil, the sutras are repeated in the mind again

and again. As they are marked, they themselves come before them and their perseverance is enhanced as a result of their having learnt so many sutras.

(5) One should not think that the sutras of the Ashtadhyayi are given haphazard. In fact, all the subjects in the Ashtadhyayi are inter-linked in a scientific manner. Therefore, sutras on a particular topic and their meanings are acquired very-soon without any difficulty. As the sutras pertaining to any one subject such as सर्वनाम-इत्संज्ञा-आत्मनेपद-परस्मैपद-कारक-विभक्ति-समास-द्विर्वचन-सन्धि-सेट् अनिट् etc. are placed at one place, their connections and contents are known at sight. If the order of the sutras is changed, their connetion to one another and their meanings are lost or become ambiguous. Besides the above subjects there remain only two viz. the सुबन्त and the तिङन्त which may appear at first sight as scattered, but after due thought one finds that these two subjects are also systematically arranged. This subject will be discussed in greater detail later on.

(6) विप्रतिषेधे परं कार्यम् (अ० 1.4.2), असिद्धवदत्राभात् (अ० 6.4. 22) and 'पूर्वत्रासिद्धम्' (अ० 8.2.1.). In these sutras the consideration of the preceding rules is the main subject. This can only be understood by one who has studied according to the Ashtadhyayi system and never by that of the Kaumudi in which all the sutras pertaining to rules are not given in the same order as that of the former.

Therefore in the opinion of the author which is supported by the experience of other scholars as well, the students who have studied according to the Kaumudi order can never permanently remember the

meaning (of the gloss) which they have crammed without understanding the previous connection. The author wants to emphasise that the idea of the previous connetion of the sutras is helpful to a great extent in remembering them.

(7) A reader of the Kaumudi cannot know in connection of which sutra another sutra has been said, because how can he know it when the sutras are not given in proper sequence; while a reader of the Ashtadhyayi on the other hand will be able to know it at once. For example, by the sutra हलन्त्यम् (अ० 1.3.3) the final consonant 'ट्' of औट् becomes इत्, but the student may ask why the स् of जस् and म् of अम् do not become इत् by this sutra (हलन्त्यम्). Here the reader of the Kaumudi has no answer because the sutra which prohibits this viz. न विभक्तौ तुस्माः (अ० 1.3.4) is given far removed in the Kaumudi i.e. the sutra हलन्त्यम् is numbered as 1, while न विभक्तौ तुस्माः as 190. The reader of the Kaumudi cannot first understand the connection between the two sutras and, if he ever does, it will be after much labour and time. On the contrary the student of the Ashtadhyayi will tell without any difficulty or labour as to why the स् of जस् and म् of अम् are not इत् and by which sutra it is so. The author was surprised at the inability of students successful at the Madhyama and Shastri Examinations to say as to why the स् of जस् and म् of अम् were not इत्, when asked in the presence of many persons. It dawned upon him how kind it was of the Ashtadhyayi system. He felt much pity for those students, but they were not at fault, because it was but natural, especially when a relevant sutra is given after 190 sutras. Even a teacher himself did not know this

fact. All this was due to the topsy-turvy arrangement of the Kaumudi.

(8) The reader of the Kaumudi will give 'सुद्ध्युपास्य:' as an example of the sutra इको यणचि (अ० 6.1.74) and दिनेश: as the only example for आद् गुण: (अ० 6.1.84). A stndent taught by the author would, however, give many examples at once such as दद्ध्यत्र, सूर्योदय: etc. A reader of the Kaumudi relies on his cramming, while that of the Ashtadhyayi on his intelligent graps of the sutra. In the Kaumudi the शब्दसिद्धि has been given so much emphasis that the extensive character of the Shastra cannot be visualised. If a student is asked to give an example of any sutra, he cannot do so. He may perhaps be able to tell the application of the sutras. Therefore, his understanding is limited only to the application which is the aim of the sutra. The knowledge of the reader of the Ashtadhyayi is extensive and not limited to certain application (of the sutras), i.e. in the Ashtadhyayi system the order of the sutras is important and not their application. A student finds for himself as to how the sutras are to be applied and can give hundreds of examples by putting several sutras together.

(9) The reader of the Kaumudi cannot tell the conjugational forms in the लेट् लकार, while that of the Ashtadhyayi can do so out of two thousand roots, which are taught by the author in a day only.

These are some of the many advantages and useful features of the study of the Ashtadhyayi system. Only a few given here in brief will suffice.

The Gradation of the Sanskrit Students

Below is given briefly a method as to how Sanskrit and its Grammar should be learnt and taught. First of all the classification of the students should be considered.

(1) The First Class. The first and the foremost class is one which consists of students in the age group of 8—15 years. Such students can learn the Ashtadhyayi by heart in six or seven months and then complete its study along with the Mahabhashya in four or five years. They should first know Hindi at least upto 5th or 6th standard after which the Ashtadhyayi should be begun. The author has been teaching this class according to the Ashtadhyayi method for the last 40 or 45 years. The students are able to finish the Ashtadhyayi in 5 years. It is necessary for one who wants to become a specialist that one should undertake comparative study or research on grammar or other books. He will have to work hard by himself or with the help of others studiously on all the books. Those who study according to the Siddhanta Kaumudi method can never specialise in Grammar without going through the प्रक्रिया of the Ashtadhyayi and the Mahabhashya.

There are many kinds of students of Sanskrit on whom more light would be thrown later. Suffice it to say here that the author regards only the children of both sexes between the ages 8 to 15 years as students of the First Class. He first makes them learn by heart the Ashtadhyayi, Dhatupatha, Nighantu, Darshanas (bare) and Vedas etc. and that too in such a way that it does not have any untoward effect on their health, inte-

llect, memory, strength etc. They can commit these books to memory while playing in a jubilant mood. They become proficient in the Vedas, Vedangas and Upangas etc. which are the life-breath of the culture, civilization and literature of India. When they are in a large number, India will be India in the true sense. More will be written in this connection later on. For the present the syllabus for the grown up students is to be considered.

(2) The Second Class comprises the grown up i.e. those who are more then 16 years of age, that is of any age upto 80 and have the knowledge of Hindi and have passed Middle, Matric, Ratna, Bhushan, Prabhakar, Intermediate, B.A. and M.A. examinations or are in any of the following professions viz. lawyer, physician,service, trade, teaching etc. who could not learn Sanskrit earlier for whatever reason and now have a keen desire to do so. They cannot cram and yet want to learn Sanskrit, if possible without cramming. While teaching or serving or carrying on their business, they are prepared to spare a little time in the morning and evening, just to have a working knowledge of Sanskrit. They constitute the Second Class of Adults.

(3) The Third Class. The student of the Third Class are those who study Sanskrit in school. The following is the author's own experience of the Ashtadhyayi system in schools. Thereafter he wants to take up again the matter regarding the class for the Adults.

The Author's own Experience of the Ashtadhyayi System in Schools

Those boys and girls who read in school learn San-

skrit besides other subject. In some states the teaching of Sanskrit has been made compulsary. The author on the basis of his experience can say that at schools the students are pressurised to cram. However, this cramming is easier than that of the Kaumudi because they are made to understand something. He is of the view that the प्रथमावृत्ति of the Ashtadhyayi must be taught to every boy and girl in their childhood which can be done easily in the Middle or the Matric classes very nicely. In the beginning under the guidance of the late Mahatma Hans Raj the प्रथमावृत्ति of the Ashtadhyayi was taught in the D.A.V. High School, Lahore. But much slackness crept in due to the Western influence and the job-opportunities. At Sultanpur (Oudh), a High School was opened by the author's pupil, Pandit Devaprakash Patanjala Vyakarana-Niruktacharya, M. A. who is a renowned scholar of Ashtadhyayi, Mahabhashya, Nirukta etc. under the author's supervision where students were taught Sanskrit in two years according to the Ashtadhyayi system along with the other subjects in the IX and X standards. At the same time Sanskrit was introduced according to the Ashtadhyayi method into the syllabus of VI, VII and VIII standards also. In 1954 examinations, 18 out of 24 students were successful i.e. the result was 75 percent which was not shown by any other school at Sultanpur. Five of the successful students got distinction.[1] By studying there some students appeared for the Previous Madhyama Examination (3 year course)

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1. There were many Mohammaden students reading Sanskrit along with others. One of them was Mr. Asaf Ali who explained the sutra 'स्थानिवदादेशोऽनल्विधौ' with the sutras applies tn the सिद्धि

of Kashi. But due to financial difficulties and the inability to cover the course in full by the teacher who had some other pressing engagements, these students could not suceeed, though they were fit to get through with credit. The author, however, noted that with adequate financial arrangement during the Middle and the High School Classes, necessary and satisfactory knowledge of the Sanskrit Grammar according to the Ashtadhyayi method might be acquired. During this period the प्रथमावृत्ति of the Ashtadhyayi which the author regards as the half of the whole of the Sanskrit Grammar, may be finished easily. After spending two or two and a half years more the student can be a full-fledged scholar of the Sanskrit Grammar, i.e. he can without much difficulty study up to the Mahabhashya. This can be an ideal syllabus for all the schools and colleges in India. The Sultanpur syllabus appeared to the author 80 percent successful and the 20 percent failure was due only to the financial difficulty. If the financial condition had been sound, then there was not the least doubt in its hundred percent success in the mind of the author. The proverb runs that the price of a dead elephant is more than

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of its examples, contexts and its meaning, on the occasion of the all India Sanskrit Sahitya Sammelan at Delhi in thc presence of many savents from different parts of the country. He pointed out four kinds of समास in अल् विधि how स्थानिवत् was received and then why स्थानिवत् did not take place by अल् विधि etc. When the 12 years old boy Meer Asaf Ali expounded these details, all the honoured guests at the Sammelan were full of admiration. They were very much impressed when he was telling the meaning of the sutras applicable in the सिद्धि, on the strength of अधिकार and अनुवृत्ति. It was an extra-ordinary sight before the learned audience.

that of a living one. Therefore, he does not hold himself responsible for it; but it was due to the negligence of the Government which did not patronize this wonderful scheme. It might be called the misfortune of this country that the elephant's teeth of eating are different from the tusks which are for show only.

(4) The fourth class. This comprises those who study for Intermediate, B. A. or M. A. Examinations. They are regarded as having authentic knowledge of Sanskrit which, in fact, is patchy and thus more harmful to its cause, because it is not seasoned. The subject cauld be dealt with later in full detail.

An Easy Method of Learning Sanskrit without Cramming for the Adults.

Now the author would deal with the case of the Second Class, i. e. for the adults. The problem with the study of Sanskrit and its grammar is that those who are advanced in age and want to study Sanskrit would be able to do so and whether the Ashtadhyayi can guide them or not or whether they have per force to be at the mercy of the Laghu Kaumudi, because there is no other way. It may be straight-away mentioned that difficulty with the Laghu Kaumudi system is when an adult in the age group of 20 to 80 years goes to a Sanskrit Shastri or Acharya tutor, the first thing that he is compelled to do is to cram and tell 1188 sutras along with their gloss four times as big in Sanskrit. In other words $1188 \times 4 = 4752 + 1188$, the total being 5,940 or about 6,000 lines. Thereafter, these teachers begin to teach. As a result, the student is frightened away from the study of Sanskrit only in two or three days. If he

happens to be more interested in the Sanskrit language it takes another 8 or 10 days to discourage him so much so as not to think of it again in his life. This is not all. He advises his sons and daughters that Sanskrit is a difficult language, as it requires lot of cramming and this discourages them from learning Sanskrit.

What is the remedy for it? This serious question arose in the author's mind in 1939. By that time he had been teaching the grammar for the last 18 or 19 years only after getting the whole of the Ashtadhyayi crammed up by students. How the learning and teaching of the Ashtadhyayi should be made easy for the adults claimed his serious thought and he was able to find out a way which proved to be successful ultimately. It is a method which shows how a class for adults be conducted and the present article had been based on the same. To begin with, brief instructions about Sanskrit for the adults and the course are given and afterwards the syllabus. These instructions may be regarded as concerning the adults only.

Qualifications for Adult Students

Hindi qualifications—He should be able to read the Vyavaharabhanu and the Satyartha Prakasha and to write when dictated the words कलम, कल्म, क्लम, क्लम् and such other compound words correctly. He should also be able to write correctly what is told by the teacher. If a student is deficient in Hindi, he should make up the deficiency and then begin the study of Sanskrit and the Ashtadhyayi.

Those who have studied upto the Matriculation standard or more should also be examined for their

knowledge of Hindi as suggested above and then only Sanskrit and the Ashtadhyayi should be begun.

The Gradation of Adult Sanskrit Students

(1) The adults who are ignorant of Sanskrit but have knowledge of Hindi, are studious, have faith in the ancient religious culture and are desirous of reading the Gita, Manusmriti etc. are of the first kind. They are those who have retired from service and have 16 hours to spare. They fail to understand as to what they should do after performing their own domestic work. The ladies who are free after 3 or 4 hours of home work of the preparation of food etc; also come under this class. If these people are not proficient in Hindi, they must develop their knowledge and then begin the study of Sanskrit.

(2) The second class includes those who are ignorant of Sanskrit but have studied upto the Middle, Matric, B. A. or M. A. classes. These people are clerks, officers, teachers, professors, businessmen, labourers etc. and are independent of their livelihood. They have a burning faith or desire for learning Sanskrit.

(3) The third kind is of those who have taken Sanskrit in any class from the Matriculation to M. A. and passed the examination after cramming it. They have generally forgotten all and have only some knowledge of reading a Sanskrit book. Excepting a few, they have generally a very ordinary kind of knowledge of Sanskrit.

(4) The fourth kind are those who want to study by means of the Ashtadhyayi system in order to appear in the Prathama, Madhyama, Shastri or Acharya (of

Kashi) or the Visharada or Shastri of the Punjab. They lack proper knowledge as they have not learnt by heart 1st, 2nd and 3rd, 7th and 8th books and one and a half padas of the 6th (the half of the first pada and the whole of the fourth) or they may have read the ordinary grammar taught in the Gurukulas and want to be proficient therein.

(5) The fifth kind are those who are teachers of Hindi or Sanskrit in schools and colleges. They passed the Visharada, Madhyama, Shastri, Acharya examination by reading the Laghu Kaumudi, the Siddhanta Kaumudi etc. but have now forgotten the Sanskrit Grammar. Such people want to brush up their knowledge of Grammar.

(6) The sixth are those who want to study the Arsha literature such as the Ashtadhyayi, Mahabhashya, Vedangas and the Upangas by the Arsha system.

The Gradation of the Sanskrit Teachers for Adults.

The kinds of teachers available to teach adults according to the प्रथमावृत्ति method are discussed below.

(1) There are teachers who have studied in the Sanskrit School and passed the Madhyama, Shastri or Acharya examinations with the Laghu or Siddhanta Kaumudi system. As they have not learnt the Ashtadhyayi by heart, they are unable to teach the प्रथमावृत्ति of the Ashtadhyayi with पदच्छेद-विभक्ति-समास-अनुवृत्ति-अर्थ- and उदाहरण. Similarly those who have passed an examination in the Ancient Grammar, but have not learnt Ashtadhyayi, cannot teach the प्रथमावृत्ति though they may be able to teach some सिद्धि, that too not in the

proper manner. If a student enquires the meaning of the sutras applicable in the सिद्धि, they will not be able to tell him the meaning. On the other hand, those who have learnt the Ashtadhyayi by heart are conversant with the अनुवृत्ति and अधिकार and will therefore he able to quote sutras from the bare text and explain to the students the meaning very easily by means of the अनुवृत्ति. Therefore, those who have learnt the Ashtadhyayi by heart can tell from the book or without it what अनुवृत्ति of words is coming down from the previous sutras for addition to the sutras applicable in सिद्धि. Hence they alone are entitled to teach through the Ashtadhyayi system.

(2) Again, those who have passed the Madhyama Shastri or Acharya examination and teach the Matric, intermediate or B. A. classes in schools and colleges are unable to teach by the Ashtadhyayi method, because they have forgotten all the grammar for want of practice.

(3) Further, those who have passed the M. A. examination and teach the Intermediate, B.A. or M. A. classes cannot teach by the Ashtadhyayi method, because they themselves have not studied through the sutra system and, therefore, they badly lack the basic knowledge. Due to their knowledge of many subjects they know how to expand and present a subject but as they have no knowledge, they fail to explain the subject to the students who thus remain in the dark. Their approach to grammar, literature, philosophy etc. is very meagre. Moreover, those students who have been taught according to the Kaumudi system have very poor knowledge and have generally no idea as to how to present a case. They cannot fully satisfy even the

students of English schools in spite of the latter's knowledge being comparatively more. This is one of the obstacles in popularising Sanskrit which will have to be tackled. Under the circumstances when the medium of teaching has become Hindi, preference should be given to the Sanskrit-knowing persons for teaching this language in M. A. etc. after they have been trained as teachers. He alone, who has passed the Shastri or Acharya examination and can teach successfully, should be entrusted with the teaching of M. A. classes. The author thinks that those who have passed M. A. may be able to teach according to this Ashtadhyayi system in six months more efficiently than the traditional Sanskrit Pandit. They may be helpful in teaching Sanskrit to the foreigners.

(4) Graduates of various Gurukulas (excepting those who were taught the Ashtadhyayi in the beginning) cannot teach the प्रथमावृत्ति of the Ashtadhyayi or the adults by the Ashtadhyayi system. Though their knowledge of the Sanskrit literature, philosophy, Veda etc. is generally more than that of a Shastri, Acharya or an M. A., they have only been frightened of grammar. There is no lack of power in them. It is also correct that their knowledge of the Shastras is not equal to that of Shastri and Acharyas. If this defiiciency can be removed at any time, the Gurukula graduates will prove very useful in teaching in Colleges. These gentlemen may prove to be very useful if they persue the Ashtadhyayi system themselves for a month only. For them the bare Ashtadhyayi will be quite sufficient, because their minds have been developed in a free and healthy atmosphere. It is quite certain that without the knowledge of

grammar there cannot be a deep study of the Vedas and the Shastras. In Gurukulas the Ashtadhyayi gets into trouble because in one class the students are taught two books of the Ashtadhyayi by heart and in the next two more books. The previous study comes to a stand still. Then they again resort to the Kaumudi and the teaching of the अर्थोदाहरणादि (the meaning and the examples etc.) by this system is commenced. The students find no use for the Ashtadhyayi learnt by heart. It is merely a burden to them. The teacher himself is not aware of the Ashtadhyayi method viz. पदच्छेद-विभक्ति-समास-अर्थ-उदाहरण and सिद्धि (with all the necessary previous and subsequent sutras) because he has been coached by a teacher who was taught according to the Siddhanta Kaumudi method. Therefore, except some efficient scholars, these graduates cannot teach by the Ashtadhyayi method in spite of their desire to do so.

The Pauranika Pandits have started a pernicious propaganda in the Gurukulas that one cannot learn grammar through the Ashtadhyayi and this has been spread vigorously by their pupils after graduation. This must be eradicated now by making arrangements for the teaching of grammar by means of the Ashtadhyayi

It is a matter of regret that in the Kanya Gurukulas the teaching of grammar has not even been started. So it is useless to talk about them. The Gurukulas can prove very useful if the syllabus is properly prepared and this is possible with a little effort. The ignorance of the Managing Committees is also a hindrance in this respect.

The author desires that the Gurukulas should remove the bogey of Sanskrit being difficult. Therefore, with this aim in view he has expressed the above ideas.

(5) Now, there are those who have learnt the Ashtadhyayi by heart and studied the प्रथमावृत्ति and the द्वितीयावृत्ति systematicaly by the Ashtadhyayi method. Therefore these people alone can teach by the Ashtadhyayi system with competence and confidence, especially those who have got the certificate[1] of teaching by passing a regular examination.

In this connection it may be noted that though the above persons may teach the students, who have learnt by heart the whole of the Ashtadhyayi from the beginning to the end on the lines of the प्रथमावृत्ति, it is, howerer, not possible for everybody to teach the selected and necessary 900 to 1,000 sutras out of about 4,000 sutras of the Ashtadhyayi, thus imparting the general knowledge in six months. Of course, in order to teach this course in six months one month's training to teach is essential.

The most important thing is that this system calls for hard work, patience, faith and confidence. The teacher of this system must necessarily be able, kind, faithful to the system from the core of his heart, tolerant and diligent. Some persons taught by the author are now ready and, God Willing, more are expected to come out in future.

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1. Here the certificate of any institution or University is not intended, but what is meant is the testimonial given by the teacher about the teaching ability of a person.

No one who has not been trained in the presence of the author and not certified by him to teach elderly adults, cannot be appointed as a teacher by him. Since this system is being intrdouced after a long time, it is necessary to keep a watch for sometime.

How can the Teachers be trained in a large number

In order to popularise learning and teaching Sanskrit there will be a great demand for teachers. Planning for training 200 to 400 teachers in six months will have to be made. Those who have studied the Laghu or the Siddhanta Kaumudi may be awarded Rs. 50/- if they can repeat from memory the first book of the Ashtadhyayi and Rs. 500/- if all its eight books can be recited. If provision for Rs. 100/- per month for catering for six months is made, they may be trained for this scheme and in this way in two years there will be 1,000 such Sanskrit scholars capable of teaching by the Ashtadhyayi scheme. If they are engaged in teaching English-knowing adults for six months, then in five years Sanskrit will cover greater part of India.

The author has stated his own views on the classes of the teachers of Sanskrit and its grammar. Now he wishes to tell as to what should be the qualification of teacher of the Ashtadhyayi system.

The Requisite Qualification of Teachers

Teachers for teaching grammar by the Ashtadhyayi system can be appointed for this purpose only if they fulfil the following conditions for which they hold valid certificates.

(1) It has already been stated that one who has studied only the Laghu, Madhya or Siddhanta Kaumudi without learning the Ashtadhyayi by heart, cannot teach (children or adults) by this Ashtadhyayi system. Therefore one who has learnt the Ashtadhyayi by heart and is able to tell the students the अधिकार and अनुवृत्ति to the sutras under application immediately without consulting the book or without referring to the book which has been marked with the signs, may be appointed. The मूल अष्टाध्यायी published by the Gurukul, Brindaban (now out of print for many years)or the author's Ashtadhyayi Bhashya may be useful in this respect. This may serve the purpose. The teacher of this scheme has to work harder than the student himself.

(2) Those teachers who have faith in the Ashtadhayayi and regard the system as correct from the bottom of their hearts and have already passed the Madhyama, Shastri or Acharya examinations must remain with the author at least for a month in order to be acquainted with the method of teaching. If they will learn by heart the first and the second or the seventh and the eighth books of the bare Ashtadhyayi, they will surely be successful in teaching by this method. Their faith in this will prove more helpful in this respect.

(3) It is necessary for a प्राचीन व्याकरणाचार्य or व्याकरणोपाध्याय to learn the Ashtadhyayi by heart as well as the direct method of teaching by remaining with the author for a month.

(4) Before teaching adults it is very essential to decide as to how many sutras are to be taught and at what time a particular sutra is to be told and that also in what manner. In other words, it should be known as to what is his previous knowledge, how much intelligence he has, what is his retentive power and how strong is his memory. To suit all this what mode of teaching is to be adopted, has to be decided. Some alternation is possible on account of the nature of the subject. The teacher will have to make up his mind in this respect everyday.

The Necessary Instructions for Teachers

After the teachers holding the above qualifications have received the certificate for teaching according to the Ashtadhyayi system, they must keep in view certain instructions which are to be followed from the very beginning and they are given below for general guidance in this connection.

(1) Adult students are to be taught only 900 of the sutras in six months. Before teaching, the signs and numerals should be placed on them in such sequence that those which are to be taught daily in a consecutive order, may be traced at once. The lessons for each month will have to be noted by themselves and there-after the matter will be dealt with subject wise.

(2) There must be co-operation between the teacher and the taught. The student must have full faith and confidence in the teacher, that the latter will be helpful to the former. In the same way the teacher should feel that the labour of teaching the students will not be

wasted. Let him first of all ascertain the extent of the knowledge of the student in Hindi and Sanskrit. What has he read and what he now wants to learn? Why is he learning Sanskrit? What is the object behind it? How much intelligence, memory, retentive power and the power of expression he has got? Besides learning the lessons how much time can he devote in contemplation?

(3) There should be no question or expectation whatsoever of money on the part of the teacher. If, however, it is un-avoidable, it is the duty of the student that he should give due respect to his teacher. In the same way the teacher should also not ask for anything and for at least three months he should carry on the teaching irrespective of his receiving anything or not.

(4) The highest aim of the teacher should be to teach the student in the shortest time with the least labour by the easiest method, thus bringing greatest benefit to him (the student).

(5) No irritation or frustration should be shown by the teacher, if the students find any difficulty. He should try to encourage the student to follow it in the easiest possible manner, by putting common examples any number of times. Until the weakest student admits without fear or hesitation that he has understood the matter, he should not proceed further with the lesson. It is the paramount duty of the teacher to realise as to what the student's difficulty is and what is the reason there of and then he should try to remove it. Instead of giving a new lesson, the old ones should be reciprocated twice or thrice during the first month in the beginning.

(6) If after commencement of the class for 15 days, a student is found putting frivolous arguments and unnecessary questions without caring to understand the matter, or impertinent having no faith, or habitually late and does not take any note when something is explained to him, he should be expelled from the class.

(7) Students who are incapable of understanding but are not impertinent and are there a hindrance to the progress of other students, should form a separate class. If, however, there is still a very incapable but sincere student, he should be taught separately.

(8) The teacher should never be angry or annoyed at a student's asking a question. The student should also not say 'Yes' without compeltely grasping the matter. He should not be allowed to see here and there. If he puts a question at random or out side the course or he expresses a doubt which is not easily explained at that stage, he should be stopped from doing so. Of course, he may be properly replied at the end of the lesson in the class, provided there is time for doing it.

(9) The teacher should try to present or explain the subject to the students while he is teaching. He should encourage the students to put questions on the leassons of the previous day, if they so desire. He may himself put a few questions to the students on the previous lesson to know whether they have understood it.

(10) The teacher should fix in his mind the order of the subject to be taught a few minutes before the commencement of the teaching. He should recapitulate what sutras and topies he has already taught to the

students earlier, so that with the help of the previous knowledge the new subject now going to be taught may easily be understood by the students. In the order of the Ashtadhyayi the memory of the sutras already studied, becomes stronger and stronger like a wall on which the next layer of bricks gets well placed on the previous one.

(11) Even if a student who is very capable, humble and has full faith in the आर्ष literature is admitted to the six month class, he may be transferred after a month to the 3-4 year course. In other words, a student who desires to have a complete knowledge of grammar and to make a special study of Literature, Philosophy and the Veda should be given individual attention or he may be sent to a place where there is adequate provision for above subjects.

General Instruction for the Students and the Teachers

(1) The bare Asthadhyayi, published by M/s Ram Lal Kapoor trust, Bahalgarh (available from the Veda-Vani office, Bahalgarh, Sonepat) should be used. All the students and teachers must have the same edition and by the same Publishers, because there is always some difference in the serial numbers of the sutras.

(2) Every student must have a red and a lead pencil while studying as also a note book for taking down notes. Without these requisite articles a student should not be allowed to sit in the class.

(3) On the अधिकार sutras like प्रत्ययः, परश्च running from प्रत्ययः, परश्च (अ० 3.1.1-2) to निष्प्रवाणिश्च (अ० 5.4.160),

an inverted comma should be placed when the अधिकार begins and the ordinary comma when it ends. These commas should be placed with a red pencil so conspicuously that they may be seen like a red flag from a distance. A sutra which has been understood should be marked with a red pencil so that it may be visible from a distance. The under-lining in red should never be done without understandingt he matter. This practice should be continued every day. The recapitulation of the sutras marked with a red pencil should be made from the book itself.

(4) On the use of the lead pencil or fountain pen:—First of all the पदच्छेद i. e. resolution of a sentence in to its component parts for every sutra under study should be done. If it is difficult, it should be done on the copy book, otherwise on the Ashtadhyayi. The words should be marked separately and then the विभक्ति and वचन should be written. For example, the sutra उपदेशे ऽजनुनासिक इत् (अ० 1.3.2) should be marked as उपदेशे (7.1), अच् (1.1), अनुनासिक: (1.1), इत् (1.1), In this way the विभक्ति should be written over words (of the sutras). Simiarly, as to which words it will be declined should be clearly understood. 7.1 denotes the Seventh (Locative) case and the Singular Number and so on. As far as possible the marking like '7.1' should be done with a lead pencil so that it may be erased, if necessary, and not with a red pencil to avoid confusion.

(5) The meaning of the sutra becomes immediately clear by marking the अधिकार and अनुवृत्ति and then understading it. Even a student who is ignorant of Sanskrit will easily arrive at the meaning without cramning and

thereafter can give the meaning in Hindi. This is the greatest advantage of the system.

(6) When there are more than three students (in a class), the teacher should make use of the black-board and chalk. This is very helpful to the students. It is very easy to copy down what is written on the black-board and even a weak student can keep pace with the rest of the students.

(7) A teacher who has a firm conviction about the superiority of the आर्ष-पाठ-विधि and wants to teach by the अष्टाध्यायी पद्धति but has not learnt the Ashtadhyayi by heart should, to begin with, note down the one month course with sutras first and then he may consult the author's अष्टाध्यायी भाष्य with the help of the Sutra Index for the sutras under the subject which he has to teach. His special sincere efforts will make him successful.

Why is it necessary to learn grammar

Many people seriously think as to what use the grammar has in the knowledge of Sanskrit ? Many D.litt's and others who have studied Sanskrit according to the Western method state that there is no use of grammar. The author, however, wishes to impress this fact on the minds of his students that the study of grammar is very essential for acquiring the knowledge of Sanskrit and for this purpose the sutra system of Panini is the best and the easiest method.

It may be noted that there are four kinds of words in Sanskrit viz. नाम, आख्यात, उपसर्ग and निपात. Among these the उपसर्ग, प्रादयः (अ० 1.4.52) are 22 in all. The निपात

(from अ० 1.4.56 to 97) are about 300. The उपसर्गs and निपातs can be learnt in a few hours. Only the meanings of these two are required to be known. They being अव्यय there is no declension for them. In fact, they are indeclinables.

As for the नाम and आख्यात the way of learning them had to be told. Their knowledge is the basis of all grammar. There are two ways of learning the नाम and the आख्यात. The first is to learn by heart all the declensions of all the words denoting names as is alone in English and other languages or as is done in schools and colleges (run on the western pattern) by students who are not able to remember even 100 words. The second way is that they may be explained by means of formulas or rules (sutras). It is impossible to cram them. In this connection महाभाष्यकार महामुनि पतञ्जलि says: 'बृहस्पतिरिन्द्राय दिव्यं वर्षसहस्रं प्रतिपदोक्तानां शब्दानां शब्दपारायणं प्रोवाच, न चान्तं जगाम' i. e. if a teacher like बृहस्पति taught a student like इन्द्र for one thousand दिव्य years (3,60,000 human years), even then those words (नाम and आख्यात) could not be told one by one.

This has been said merely as an illustration. It means to say that no one can say the last of these words, if one were to give them one by one. Hence it is impossible to remember them all. Therefore, the Maharshis found out another way and formulated grammar. Panini and other Rishis classified and made rules (formulae)and were thus able to put the vast ocean of words in to a little pitcher of grammar.

In substantatives hundreds and thousands of words are declined like one word. They are classified in diffe-

rent groups like राम, like अग्नि, like भानु etc. All have been formed with one sutra (formula) and this is a strange phenomenon. The classification is grammar which is soon and easily understood by means of the sutras. Like the classification of substantatives, there is that of the verbs also. There are ten गणs of 1967 roots. In one Gana the conjugation is of one kind. On knowing the conjugation of one root, hundreds of roots of that kind are known. After the Ganas the लकारs (tenses and moods) are conjugated. By means of उत्सर्ग (general rules) and अपवाद (exceptions) Panini made the definition and classification through sutras (formulae). Therefore, grammar is the easy means of knowing words. The student must grasp this fact clearly and so also the teachers. If a student knows the basis of the sutra system, he himself will realise that grammar is a very easy means ot learning.

The Course for first 44 days

Briefly is given below the author's method of teaching Sanskrit and its grammar for the adults according to the Ashtadhyayi system and that for the six months course at the end. It should be noted that it is not necessary to teach all the four thousand sutras of the Ashtadhyayi, since the student cannot learn the Ashtadhyayi by heart, as they have got only two month-time at their disposal and during this period too only two hours per day, so only 900-1000 sutras need be taught as are very useful or cannot be dispensed with. Therefore, a teacher alone will have to decide as to which sutras he has to teach regularly in the beginning for 44 days or so

and in what order? In other words he has to decide which sutras he has to teach on the first day, which on the second and which on the third and so on for 44 days.

After 44 days the students have to be taught subject wise—the सुबन्त on the basis of the नामिक and तिङन्त on that of the आख्यातिक, but each sutra should be explained from the bare Ashtadhyayi. Afterwards, if so desired, the student may consult the नामिक or the आख्यातिक. It is a matter of great secret. All the remaining topics are put together at one place in the Ashtadhyayi. There is no harm in teaching them from the Ashtadhyayi. The students should be asked to mark the necessary sutras with a view to finish the course in six month time. Thus, only very common sutras should he taught.

The lessons for 44 days are given in a serial order.

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First Day Lesson[1]

Varieties of Words : Nature of Karakas

कलम–कलम्–कल्म–क्लम्. These should be dictated back-ward and forward to the students. The teacher should see whether the student is able to write such verieties of pronunciation and joint letters correctly. The Ashtadhyayi should be given to him, if he is found to write the dictated words correctly. However much the student has studied, he must be successful in writing the dictation correctly. So long as he is not found able to do so, he should keep on practising. When he is able to speak and write corrcetly, the teaching of Sanskrit should then begin.

There are four kinds of words in Sanskrit viz. (1) Nama, (2) Akhyata, (3) Upasarga and (4) Nipata.

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1. By first day lesson the author only means that so much should be taught on the first day. If someone finds even this much rather difficult and is unable to follow the whole lesson he may take a day or two more. The same applies to all the ensuing lessons. On the other hand, if any body wants to do two days lessons in one day, there is no harm in it and he is welcome to do so. These lessons should be followed in the order in which they are given. This is the main purpose and point to remember. There is no restriction about time in this respect.

(1) Nama (नाम Substantative). It is the name of a person, place or thing e. g. Rama, Krishna, Baladeva, Kashi, Amritsar, Ujjain, Vrksha (a tree), jala (water), Kupa (well) etc.[1]

(2) Akhyata (आख्यात Verb). The padas or words denoting actions are Akhyata e.g. पठति(he or she reads), गच्छति (he or she goes), चलति (he or she walks).

(3) Upasargas (उपसर्ग Prefix, preposition) are those which are affixed before verbs and generally change their meanings e. g. गच्छति (he goes), आगच्छति (he comes), स्थान (to stay), प्रस्थान (to depart), आचार (conduct), विचार (thought), प्रचार (propagation), संचार (communication), अत्याचार (tyrrany) etc. There is difference in meaning due to different उपसर्गs, उपसर्गs are indeclinable.

(4) Nipata (निपात Particle), e. g. यदि (if), अपि (too), च (and), वा (or), ननु (why) etc. निपातs are also indeclinable.

Three classes of Nama—Gender differentiates Nama in to three classes—Masculine, Feminine and Neuter. Then each of these has three numbers viz. Singular, Dual and Plural. They have 8 विभक्तिs (case-endings) and 6 कारकs (instruments of action). सम्बन्ध (Genetive) and सम्बोधन (Vocative) are not कारकs. All the eight forms of declension of पुरुष (man) or राम masculine ending in

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1. This is the general sequence. There is an ancient Sloka in this respect-

क्रियावाचकमाख्यातमुपसर्गो विशेषकृत् ।
सत्त्वाभिधायकं नाम निपातः पदपूरणः ॥

अ should be written on the black-board or in the copy book[1].

A thing which is instrumental in bringing about an action is defined as a Karaka. As genetive and Vocative are not the instruments of action, they are not included in the Karakas.

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1. For this purpose शब्दरूपावली published by Ram Lal Kapoor Trust, Bahalgarh may be more helpful.

Second Day Lesson

The varieties of Sutras and Akhyatas

A sutra is a combination of words which states a thing in a succincting manner. The comprehension of several letters is called प्रत्याहार, which is formed by mentioning the first and the last letter. For example by saying अच् all the vowels viz अ इ उ (ण्) ऋ ऌ (क्) ए ओ ङ ऐ औ (च्) are meant. Similarly, by saying हल् all the consonants are included.[1] The teacher should acquaint the students with the प्रत्याहारs अल् अट् झल् सुप् तिङ् etc. There can be hundreds of प्रत्याहारs, but sage Panini has employed 41 प्रत्याहारs in the whole of the Ashtadhyayi. The students should be made to learn the प्रत्याहार सूत्रs.

The kinds of Sutras

(1) अधिकार सूत्र (Governing sutras)–Heading, topic.
(2) संज्ञा सूत्र (the defining sutras)
(3) परिभाषा (the interpreting sutras)—Metarules.
(4) विधि (the Operational sutras) —Prescribing rules.
(5) निषेध (the Negation sutras)

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1. So how the प्रत्याहार is to be interpreted. By the sutra आदिरन्त्येन सहेता (1.1.70) an initial letter with a final इत् letter as final, is the name of itself and of the intervening letters. By saying अण् we mean अ, इ, उ and by अच् we mean अ, इ, उ, ऋ, ऌ, ए, ऐ, ओ, औ. The intervening ण, क्, ङ् being इत are elided (See Lesson 8).

(6) नियम सूत्र (the Restrictive sutras)

(7) अतिदेश सूत्र (the extension sutras)—Those sutras which extend to a given item a property or operation or other feature which it would of itself not otherwise have.

आख्यात Defined

We have mentioned the classes of Name (नाम substantatives). Today we tell about आख्यात, the Verbs. There are three persons in आख्यात viz. प्रथम पुरुष (third person), मध्यम पुरुष (second person) and उत्तम पुरुष (first person). The person or thing about which we talk is the Third Person, the person with whom we talk is the Second Person, while the person who talks is the First Person. Then they should be told about the three numbers viz. एकवचन (Singular), द्विवचन(Dual) and वहुवचन (Plural) e.g. पठति, पठतः, पठन्ति (प्रथम पुरुष—third person), पठसि, पठथः, पठथ (मध्यम पुरुष—second person) and पठामि, पठावः, पठामः (उत्तम पुरुष—first person). They should also learn their meanings. For this perpose the bare धातुपाठ (Published by Ram Lal Kapoor Trust) should be used and they should be told that there are 1967 roots[1]. As they begin with भू, therefore the sutra भूवादयो धातवः(अ०1.3.1)names them as धातु. The roots which are not included there are not धातुs. There are ten conjugational classes of these roots which are called गणs. The roots of the[1] भ्वादिगण (Ist Conjugation) are tehos which begin with the root भू; (2) अदादि (2nd conjugation) begin with the root अद्; (3) जुहोत्यादि (जुहोति)—(3rd conju-

1. By including कण्ड्वादि there are 2014 roots.

gation); (4) दिवादि (4th conjugation); (5) स्वादि (5th conjugation); (6) तुदादि (6th conjugation); (7) रुधादि (7th conjugation); (8) तनादि (8th conjugation); (9) क्र्यादि (9th conjugation) and (10) चुरादि (10th conjugation). Each conjugation has been named after the first root of its class e.g. भ्वादि etc.

All the roots of all conjugations have 10 Lakaras (tenses and moods) e.g. (1) लट् (Present), (2) लिट् (Perfect), (3) लुट् (1st Future), (4) लृट् (2nd Future), (5) लेट् (Subjunctive is used only in the Veda),(6) लोट् (Imperative), (7) लङ् (Imperfect), (8) लिङ् (विधि लिङ् Potential and आशीर्लिङ् Benedictive), (9) लुङ् (Aorist) and (10) लृङ् (Conditional). In order to avoid learning them by rote. they should remember that by putting अ, इ, उ, ऋ, ए, ओ respectively between ल् and ट् we get 6 tenses and moods viz. लट्, लिट्, लुट्, लृट्, लेट्, लोट्. Further by putting अ, इ, उ, ऋ between ल् and ङ् we get लङ्, लिङ्, लुङ् and लृङ्. These are the ten लकारs (tenses and moods). There is no need to learn them by rote.

Now we explain these ten लकारs for the students:—

(1) लट् is used in the Present Tense e.g. देवदत्तो गच्छति (Devadatta goes).

(2) लिट्—Distant past not seen e.g. रामो जघान रावणम् (Rama killed Ravana).

(3) लुट्—Future not of today. अद्य is today and अद्यतन means of today. अनद्यतन means that which is not of today e.g. देवदत्त: श्वो गन्ता (Devadatta will go to-morrow).

(4) लृट्—Simple Future e.g. देवो गमिष्यति (Deva will go).

(5) लेट्—is used in the Veda in the sense of लिङ्.

(6) लोट्—in the sense of विधि command, request etc. e. g. देव गच्छ (Deva ! go).

(7) लङ्—Past (other than of today). देवो अगच्छत् (Deva went away).

(8) लिङ्—are of two kinds

(a) विधि लिङ् for the purpose of command etc. e. g. देवो गच्छेत् (Let Deva go).

(b) आशिष् लिङ्—in the sense of benediction etc. e. g. देव: चिरं जीव्यात् (May Deva live long by the grace of God !).

(9) लुङ्—Simple Past Tense e. g. देवो अगमत् (Deva went).

(10) लृङ्—(implies some Condition) अतिपत्ति non-performance, अनिष्पत्ति non-accomplishment of the action e. g. देवो अपठिष्यत् तर्हि विद्वान् अभविष्यत् (If Deva had read, he would have been educated or because he (Deva) did not read, therefore he could notbecome wise).

In this way all the verbal roots of 10 गणs (classes of conjugation) have 10 लकारs (tenses and moods). The ten sutras prescribing these लकारs should merely be pointed out in the Ashtadhyayi for the present. Their meanings according to अधिकार (the head or governing rule which exercises a directing or governing influence over other rules) and अनुवृत्ति (continued influence of a preceding on a following rule) will be explained in the h lesson.

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Third Day Lesson

Now we explain the nature of seven kinds of sutras mentioned before.

(1) अधिकार सूत्र—Governing aphorisms which have the authority (permission) to sit before the aphorisms to a definite extent. Their authority runs from here to there i. e. from one place to another. As a workman of a Power House has got written permission of his superiors and can enter any house for repairing the electric connections, in the same way the अधिकार सूत्र can sit before the following sutras of the Ashtadhyayi and no one can check it. We should now ask the students to put red pencil marks on the important अधिकार सूत्रs in the bare Ashtadhyayi. In the beginning the 'Inverted Commas' should be placed with a lead or red pencil e. g. प्रत्यय: 5.4. परश्च 5.4. further 'up to 5.4. should be got added with a lead pencil[1]. (This should never be done with a red

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1. We have said 'Be got added' because there are some students who can study by themselves, without any help as per the information we have been getting from time to time. But we think most of the students are such as stand in need of somebody's help. In case there is no arrangement for such help the student should himself carry on his studies. He may stay with us for 10-15 days and learn the style so that it may be beneficial to a great extent. We do not mean that it cannot be done by oneself but it is a laborious or painful process. He who is prepared to work hard and bear pains shall be able to do it

pencil). Only the important अधिकारs are to be told to start with and not more(there being some mystery behind it) so that the students may grasp it firmly.

(1) प्रत्यय:[1]—From प्रत्यय: 3.1.1 to निष्प्रवाणिश्च 5.4.160.
(2) परश्च—From परश्च 3.1.2 to निष्प्रवाणिश्च 5.4.160.
(3) धातो:—From धातो: 3.1.91 to 3.4.117.
(4) भूते—From भूते 3.2.34 to 3.2.122.
(5) ङ्याप्प्रातिपदिकात् From ङ्याप्प्रातिपदिकात् 4.1.1 to 5.4.160
(6) तद्धिता:—From तद्धिता: 4.1.76 to 5.4.160 [This is also संज्ञा].
(7) संहितायाम्—From संहितायाम् 6.1.70 to 6.1.151.
(8) अङ्गस्य—From अङ्गस्य 6.4.1 to ई च गण: 7.4.97.
(9) पदस्य - From पदस्य 8.1.16 to 8.3.54.
(10) पदात्—From पदात् 8.1.17 to 8.1.69.
(11) संहितायाम्—From तयो० संहितायाम् 8.2.108 to 8.4.67.
(12) कारके—From कारके 1.4.23 to 4.1..55
(13) समास:—From समास: 2.1.3 to 2.2.38.
(14) कृत्—From कृत् 3.1.93 to 3.4.117[This is also संज्ञा].

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1. In this 'Easiest Method' the numbers of the sutras of the Ashtadhyayi should be understood according to the edition published by us through Ram Lal Kapoor Trust, Bahalgarh (Sonepat). Therefore, while reading this book the Ashtadhyayi of Ram Lal Kapoor Trust should be kept at hand. In case, however any other edition is to be used as a matter of compulsion, a particular sutra may be found by referring to 5-7 sutras backward or forward. In other editions of the Ashtadhyayi the sutras are numbered according to the Kashika where many Vartikas have been treated as Sutras which is against the Mahabhashya and have the difference in numbers.

(15) कृत्याः—From कृत्याः 3.1.95 to 3.1.132. (This is both संज्ञा and अधिकार).

These 15 अधिकार सूत्रs should be marked with a red pencil in the bare Ashtadhyayi by 'Inverted Commas' in the beginning and by ordinary Commas at the end of the authority. The number of the sutra should be written with a lead pencil. There are many other अधिकार सूत्रs besides, which will be known in due course.

The difference between अधिकार and अनुवृत्ति is as follows. When the whole sutra (all the padas of the sutra) are placed before the following sutras it is called अधिकार sutra. But when only one or two words of the sutra are carried forward it is called अनुवृत्ति or sub-authority. In fact, there is not much difference between अधिकार and अनुवृत्ति e. g. प्रत्ययः, परश्च, धातोः etc. are अधिकार सूत्रs while from उपदेशेऽजनुनासिक इत् 1.3.2 commences the अनुवृत्ति of 'उपदेशे' and 'इत्', both of which run upto तस्य लोपः 1.3.9 or in other words it may be said that अनुवृत्ति of both the words is upto the 9th sutra. अधिकार and अनुवृत्ति can easily be seen in the Ashtadhayayi of Brindaban. These अधिकार need not be learnt by heart as they will soon be visible on account of the signs like red flags over them. When used constantly it will come into practice.

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Fourth Day Lesson

The Names of संज्ञाs and their use

Today we shall understand the nature of the remaining six kinds of sutras after the अधिकार.

(2) संज्ञा सूत्र—is the aphorism which defines the terms like धातु, प्रातिपदिक, इत्, लोप etc. These are the technical terms which are always used. वृद्धि-गुण-संयोग-अनुनासिक-सवर्ण-प्रगृह्य-सर्वनामस्थान-विभाषा-सम्प्रसारण-लोप-लुक्-श्लु-लुप्-टि-उपधा are the संज्ञाs. These terms are mentioned in 1st Chapter of the First Book of the Ashtadhyayi by means of respective aphorisms. On knowing them the student should put a red pencil mark there under but not on the whole of the aphorism as it is yet to be understood[1]. The whole aphorism should never be underlined in red without understanding it.

Now come the aphorisms of प्रातिपदिक संज्ञा viz. अर्थवदधातुरप्रत्ययः प्रातिपदिकम् (1.2.45) and कृत्तद्धितसमासाश्च (1.2. 46). By separating the words the first reads as अर्थवत्, 'अधातुः', 'अप्रत्ययः', 'प्रातिपदिकम्', A significant form of a word, not being a verbal base (धातु) or an affix (प्रत्यय) is called a Pratipadika (प्रातिपदिक or nominal base).

The next aphorism कृत्तद्धितसमासाश्च says that those

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1. If the student finds no difficulty he may also understand these संज्ञा (terms) define. The full explanation of the sutras may be left out.

which have the affixes कृत् and तद्धित they and the समास be also called प्रातिपदिक[1].

(3) परिभाषा सूत्र—An aphorism which has its application backward and forward every where and is deciding is called an interpreting Aphorism as इको गुणवृद्धी (1.1.3).

(4) विधि सूत्र—the prescribing or operating rule e. g. वर्तमाने लट् (3.2.123).

(5) निषेध—the negating or prohibiting rule e. g. न विभक्तौ तुस्मा: (1.3.4).

(6) नियम—the Restricting rule as लङ: शाकटायनस्यैव (3.4.111).

(7) अतिदेश–an aphorism which provides an extension of operation etc. (the right of equality) as स्थानिवदादेशोऽनल्विधौ (1.1.55).

Their examples will come in due courses.

—:o:—

1. Further अपृक्त-उपसर्जन-इत्-नदी-घि-ह्रस्व-दीर्घ-प्लुत-लघु-गुरु-अङ्ग-पद-भ-निपात-उपसर्ग-संहिता-अभ्यास-अभ्यस्त etc. are the संज्ञाs terms which will be understood by and by. That these are the terms, this much needs be understood for the present, there being no necessity of cramming.

Fifth Day Lesson

The Places (organs) of Utterance and Efforts

Those whose places (organ) of utterance and effort are similar are called सवर्ण or homegeneous letters. In order to know the सवर्ण संज्ञा it is essential to know the place (organ) of utterance and effort. Therefore, this subject is dealt with here.

The following things should be taught this day from the वर्णोच्चारणशिक्षा of Panini.[1]

Ques. How are the words produced ?

Ans. When the soul wants to communicate something it gathers objects in the mind through the intellect. The mind propels the heat of the body and that moves the air (the breath).

That air is mixed in the space and being produced by means of space and air it rises above in the body and then it comes in the mouth and is called the sound. When this is divided into different places (organs) of utterance (such as throat, palate, teeth, cerebrum, lips etc.) it takes the form of a letter and is

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1. This is also published by the Ram Lal Kapoor Trust. In the वर्णोच्चारण शिक्षा only a part of the पाणिनीय शिक्षा is included. On the basis of a new codex its full text has been printed in the शिक्षा-सूत्राणि published by the Ram Lal Kapoor Trust. It contains the collection of the शिक्षा सूत्रs of Apishali, Panini and Chandragomi.

called a word. We have explained the meanings of the first 2 or 3 sutras of the Panini Shiksha.

What are the 63 letters should be explained. Then the quality and defects in pronunciation of vowels and consonants, as explained in the वर्णोच्चारणशिक्षा should be understood.

The Places (Organs) of Utterance of Letters

The main aphorisms regarding the place (organ) are the following:—

(1) अकुहविसर्जनीयाः कण्ठ्याः The throat is the organ of the gutterals [1]अ, आ, आ३, कु=कवर्ग (क, ख, ग, घ, ङ), ह and विसर्ग because they are pronounced from the throat. Therefore they are called कण्ठ्य.

(2) इचुयशास्तालव्याः The Palate is the organ of the palatals इ, ई, ई३, चु=चवर्ग, (च, छ, ज, झ, ञ), य and श because they are pronounced from the palate. Therefore they are called तालव्य.

(3) ऋटुरषा मूर्धन्याः The head (hard palate) is the organ of the Linguals or Cerebrals (hard palate). ऋ, ॠ, ॠ३, टु=टवर्ग (ट, ठ, ड, ढ, ण) and ष. Therefore they are called मूर्धन्य।

(4) उपूपध्मानीया ओष्ठ्याः The lips are the organs of the labials उ, ऊ, ऊ३, पु=पवर्ग (प, फ, ब, भ, म) and the उपध्मानीय, because they are pronounced from the lips. Therefore they are called ओष्ठ्य ।

(5) लृतुलसा दन्त्याः The teeth are the organs of the dentals लृ, लृ३, तु=तवर्ग (त, थ, द, ध, न), ल and स, because

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1. The vowels are of three kinds viz. ह्रस्व (short), दीर्घ (long) प्लुत (protracted). There is no long of the vowel लृ and no short of ए, ऐ, ओ, औ.

they are pronounced from the teeth. Therefore they are called दन्त्य.

(6) वकारो दन्तौष्ठ्यः The organs of व are the teeth and the lips.

(7) एदैतौ कण्ठतालव्यौ ए, ए३, ऐ, ऐ३, are to be pronounced with the throat and the palate.

(8) ओदौतौ कण्ठोष्ठ्यौ The organs to be used for ओ, ओ३, औ, औ३, are the throat and the lips.

The Effort in Utterance of Letters

The effort in utterance is two fold viz. आभ्यन्तर (that which takes place within the mouth) and बाह्य (that which is external as regards the mouth, belonging to the throat).

(1) स्पृष्टकरणाः स्पर्शाः (53) From क to प 25 स्पर्श संज्ञक (mutes) letters have स्पृष्ट (Complete contact) effort i. e. they should be pronounced by touching the respective places (organs) with the tongue

(2) ईषत्स्पृष्टकरणा अन्तस्थाः (54) अन्तस्थ (Semivowels) (य, र, ल, व) have ईषत् स्पृष्ट (slight contact) effort.

(3) ईषद्विवृतकरणा ऊष्माणः (55) ऊष्म (Sibilant) (श, ष, स, ह) have ईषद् विवृत (Slight opening) effort.

(4) विवृतकरणा वा (56) or ऊष्म (श, ष, स, ह) have विवृत (complete opening) effort optionally.

(5) विवृतकरणाः स्वराः (57) And the vowels have विवृत (complete opening) effort.

(6) संवृतस्त्वकारः (58) अकार has संवृत (contracted) effort[1].

These are आभ्यन्तर efforts.

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1. In Grammar the short अ is considered to have the विवृत (complete opening) effort in order to make अ, आ, आ३ as सवर्ण संज्ञा.

Now the बाह्य efforts are as under:—

(1) वर्गाणां प्रथमद्वितीया: शषसविसर्जनीयजिह्वामूलीयोपध्मानीया यमौ च प्रथमद्वितीयौ विवृतकण्ठा: श्वासानुप्रदानाश्चाघोषा: (61).

The first and second letters of the वर्गा:, शषस, विसर्जनीय जिह्वामूलीय (A sign like a half विसर्ग coming befor क and ख); उपध्मानीय (a sign like half विसर्ग coming before प and फ); first and second यम have the effort of विवृत, श्वासानुप्रदान and अघोष (surd).

(2) वर्गाणां तृतीयचतुर्थौ अन्तस्था हकारानुस्वारौ यमौ च तृतीयचतुर्थौ नासिक्याश्च संवृतकण्ठा नादानुप्रदाना घोषवन्तश्च (63). The third and the fourth letter of a वर्ग, अन्तस्थ, ह, अनुस्वार, third and fourth यम and nasals are pronounced with संवृत नादानुप्रदान and घोष effort (Sonant).

(3) यथातृतीयास्तथा पञ्चमा: (64) As of the third so of the fifth i.e. the efforts of the fifth letters are similar to those of the third.

(4) एकेऽल्पप्राणा इतरे महाप्राणा (62) The first, the third and the fifth, य र ल व and the first and the third यम have an अल्प प्राण (Unaspirated) effort and the rest are of the महाप्राण (Aspirated) efforts.

We have briefly explained the subject of places (organs) and efforts. The sutra स्थानेऽन्तरतम: 1.1.49 is this much concerned with the वर्णोच्चारण शिक्षा. When a common term is obtained as a substitute, the likest of its significates to that in the place of which it comes is the actual substitute e. g. गुण in the place of इ and उ out of the अ, ए, ओ[1] will be ए in place of इ and ओ in place of उ, because they are most proximate in places and efforts. Therefore, the knowledge of places and efforts is necessary.

1. By the sutra अदेङ् गुण: (1.1.2) the three letters अ, ए, ओ are termed Guna.

Sixth Day Lesson

How to explain the Meaning of the Aphorisms ?

वर्तमाने लट् (3. 2. 123), परोक्षे लिट् (3. 2. 115), अनद्यतने लुट् (3. 2. 15), लृट् शेषे च (3.3 13), लिङर्थे लेट् (3.4.7), विधिनिमन्त्रणामन्त्रणाधीष्टसम्प्रश्नप्रार्थनेषु लिङ् (3. 3. 161), लोट् च (3.3.162), अनद्यतने लङ् (3. 2. 111), आशिषि लिङ्लोटौ (3. 3. 173), लुङ् (3. 2. 110), लिङ्निमित्ते लृङ् क्रियातिपत्तौ (3. 3. 139). We have to understand and explain the meanings of these sutras today.

(1) First we take up वर्तमाने लट्(3.2.123). The student should open his bare Ashtadhyayi to tell the अधिकार of which sutras come to the वर्तमाने लट्. He will immediately see the red commas on the sutras 'प्रत्यय:' and 'परश्च' and say that the अधिकार of sutras प्रत्यय: and परश्च ccmes to it. When questioned further, he will say that the sutra धातो: (3.1.191) has also its अधिकार. It will also sit after it. By placing the above words after, the form of the sutra becomes as वर्तमाने लट् प्रत्यय: परश्च धातो:. Now tell the comers to sit in a proper order. In what way ? The order will be धातो: वर्तमाने लट् प्रत्यय: परश्च. Now place any verb out of भवति, भवेत्, स्यात्, भवतु, भविष्यति, अस्ति, वर्तते after them. Now we place भवति and so the form of the sutra becomes धातो: वर्तमाने लट् प्रत्यय: परश्च भवति. This is called अर्थ or वृत्ति. The student will himself explain the meaning of the sutra by means of the sutra without resorting to cramming. If he has acquired the knowledge of विभक्ति in 2-4 days, he will be able to give their meaning in Hindi also. धातो: (5.)1

[Fifth case Singular Number]. From (after) the verbal base वर्तमाने (7-1) in the present tense (like पुरुष) लट् (1-1) प्रत्यय: (1-1) परश्च भवति becomes and that too after. परे means that it sits after the verbal base or प्रातिपदिक (nominal base) and not before it e. g. the order should be पठ् लट् and not लट् पठ्. The full सिद्धि (morphological procedure) will be explained later on. Behold the meaning of sutra is clear, which the student will be able to do in 2-4 days.

(2) परोक्षे लिट्—We have already said that the अधिकार of भूते is from 3.2.84 to 122 as per the red pencil marks in the book. Now let us understand its meaning. After परोक्षे लिट् प्रत्यय:, परश्च, धातो: will come as before as also भूते (3.2.84) and अनद्यतने (3.2.111 to 122). By placing them together the sentence will be परोक्षे[1] लिट् प्रत्यय: परश्च धातो: भूते अनद्यतने[2] and arranging their seats properly it will be धातो: परोक्षे अनद्यतने भूते लिट् प्रत्यय: परश्च भवति (भवति being added as before). The meaning of the sentence is धातो: after the verbal base अनद्यतने परोक्षे भूते in the Past Tense not of today and unperceived by narrator लिट् प्रत्यय: the affix लिट्, भवति becomes परश्च and that after it. The meaning is clear in Sanskrit as also in Hindi. There is no cramming but only it is to be understood.

(3) अनद्यतने लुट् (3.3.15). In this the अधिकार of धातो: (3.1.91) प्रत्यय: परश्च (3.1.1-2) comes as before and by 3.3.3. there is also the अनुवृत्ति of भविष्यति. The sentence is formed as धातो: अनद्यतने भविष्यति लुट् प्रत्यय: परश्च भवति.

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1. The past which is unperceived by the narrator. This is generally used in the case of a sufficiently old event.

2. अद्यतन today, अनद्यतन not of today such a past event.

It means that in the Future Tense not of today the verbal base takes the लुट् affix and that too after it.

(4) लृट् शेषे च (3.3.13)—In this also there is the अधिकार of धातोः (3.1.91) and प्रत्ययः, परश्च (3.1.1-2) and from (3.3.3) there is the अनुवृत्ति of भविष्यतिः, The sentence becomes धातोः भविष्यति लृट् प्रत्ययः परश्च भवति, शेषे च[1]. In Future Tense the verbal base has the लृट् affix and that too after it.

(5) लेट्—In लिङर्थे लेट्(3.4.7)there is the अनुवृत्ति of छन्दसि from (3.4.6) and it goes upto (3.4.17). The words धातोः प्रत्ययः परश्च come as before and the sentence is formed as छन्दसि धातोः लिङर्थे लेट् प्रत्ययः परश्च भवति. In the Veda the verbal base has the affix of लेट् when the लिङ् is meant and that too after it.

(6) लोट् In लोट् च (3.3.162) from विधिनिमन्त्रणामन्त्रणाधीष्टसम्प्रश्नप्रार्थनेषु (3.3.161) there come down the meanings 'Commands' etc. and the अधिकार of प्रत्ययः, परश्च as before. The sutra means to say धातोः विधिनिमन्त्रणामन्त्रणाधीष्टसंप्रश्नप्रार्थनेषु लोट् प्रत्यय, परश्च भवति । The affix लोट् comes after a verbal base when the agent either (विधि) commands, (निमन्त्रण) invites, (आमन्त्रण) calls (whether comes or not), (अधीष्ट) politely expresses a wish, (सम्प्रश्न) asks question whether he will come or not, or (प्रार्थना) prays and that too after it.

(7) अनद्यतने लङ् (3.2.111)—As before there is the अधिकार of धातोः, भूते, प्रत्ययः, परश्च. The sentence is formed

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1. शेषे च we have left out its meaning knowingly here. If so desired, the student may see the meaning in the Ashtadhyayi Commentary or Kashika.

as धातोः अनद्यतने भूते लङ् प्रत्ययः परश्च भवति. The affix लङ् comes after a verbal base employed in the sense of past before the commencement of the current day.

(8) विधि लिङ्—विधिनिमन्त्रणामन्त्रणाधीष्टसम्प्रश्नप्रार्थनेषु (3.3.161) We have already explained the words विधि etc. under लोट् लकार. For the meaning of विधि etc. the लिङ् affixes should be added to the verbal base and that too in the end.

In आशिषि लिङ्लोटौ (3.3.173) the words धातोः, प्रत्ययः, परश्च come as before. The sentence is formed as धातोः आशिषि लिङ्लोटौ प्रत्ययौ भवतः परौ च । The affixes लिङ् and लोट् come after a verbal base by which 'benediction' is intended.

(9) लुङ्—(3 2.110). Here also as before the sentence is धातोः भूते लुङ् प्रत्ययः परश्च भवति i. e. the affix लुङ् comes after verbal base in the sense of past time.

(10) लृङ्—In लिङ्निमित्ते लृङ् क्रियातिपत्तौ (3.3.139), there is अधिकार as before of धातोः प्रत्ययः परश्च and of भविष्यति (3.3.136). Then the sentence is formed धातोः भविष्यति लिङ्-निमित्ते क्रियातिपत्तौ लृङ् प्रत्यय परश्च भवति. Where there is a reason for affixing लिङ्, the affix लृङ् is employed after verbal base in the future tense, when the non-completion of the action is to be understood.

Now let me know whether you have understood the meaning of the 10 sutras or not ? If you have had to do any cramming, kindly write to me a letter in connection there with.

We have so far finished 11 sutras in 10 Lakaras. In the same way the meanings of the sutra in कारक (case)

and विभक्ति (case affix) have been understood without any cramming. In a single day the meanings of 40 sutras can be understood. But our object was only to tell the meanings of 10 लकारs which we have done and have been understood by you. Behold, the sutras and their meanings are nothing to be afraid of. The reader is convinced that the thing is to be understood and no cramming at all is called for. Yes, by repeating them again and again the sutras and their meanings are easily remembered. This is a psychological fact and a matter of experience which cannot be grasped by mere telling. One who has tested the method becomes a great appreciator of the Ashtadhyayi. It is a matter of self-experience.

Special Instructions relating the Meanings of the Sutras

(a) All the technical terms in the Shastras should be used as such in the same sense. It should be found out as to what words are used as संज्ञाs. The Pratyahara is also a kind of technical term, because by saying अच् all the vowels are meant and by हल्, all the consonants. Instead of saying all the consonants we shall use the term हल् which is the abbreviated form for them. The word प्रत्याहार means abbreviation. In the Ashtadhyayi such 41 प्रत्याहारs have been made use of by Panini and they convey the abbreviation. Therefore, the sutras which mention the प्रत्याहारs are called the Pratyahara Sutras.

(b) We have already explained the method of elucidating the meaning of a sutra in the Sixth day Lesson. We have just made the ten sutras e.g. वर्तमाने लट् (3.2.123) and others to be understood by the students without

resorting to cramming. Now we give below the process as to how the meanings of the sutras be easily grasped.

First of all they should know—

(1) पदच्छेद, (2) विभक्ति-वचन, (3) समास, (4) अधिकार or अनुवृत्ति, (5) अर्थ, (6) उदाहरण and (7) सिद्धि one by one.

(1) **पदच्छेद**—A पद is that which is followed by सुप् (21 प्रत्ययs – 4.1.2) and तिङ्(18 प्रत्ययs—3.4.78) [1.4.114] e.g. पुरुषः is a पद. The उपसर्ग (Preposition) and निपात (Particle) are also पदs. After these words सुप्s come but they disappear (become लुक्), छेद means to separate. Therefore पदच्छेद means the separation of the पदs e. g. उपदेशे, अच्, अनुनासिकः, इत् in 1.3.2 and वृद्धिः, आदैच् in 1.1.1. This is called पदच्छेद[1] i. e. splitting of words.

(2) **विभक्तिs**—are the seven triads of सुप् as सु, औ, जस् etc. and six triads of तिङ् as तिप्, तस्, झि etc. There are three numbers viz. Singular, Dual and Plural. For example उपदेशे 7-1 (Seventh [Locative Case] Singular Number) अच् 1-1 (the fiirst [Nominative Case] singular number). First of all try to understand the पदच्छेद (word. splitting) and विभक्ति-वचन (case affix and number) of a

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1. We shall have to understand सन्धि विच्छेद (separation of Sandhi) along with the पदविच्छेद (separation of words) This can be in different words as well as in a single word. In the beginning the student should understand merely the separation of words. Then he may follow the rules of Sandhi which occur again and again, by and by, When the student feels a special longing to know the rules of Sandhi, the Sutra giving the special rules about Sandhi in Lessons 22-23-25 may be told by and by. The student needs not be over-burdened. For any information about Sandhi the 3 Lessons may be referred to.

sutra. It should also be known as to like what word this word is to be declined. This increases and stabilises the knowledge of the student. This subject will be dealt more exhaustively in Lessons 32, 33 and 34.

(3) समास—In a Compound many words are joined together becoming one word, many case-terminations becoming one case-termination and many accents becoming one accent. There are four kinds of compounds viz. (a) अव्ययीभाव (Significance of first member being prominent), (b) तत्पुरुष (Sig. of succeeding member being prominent), (c) बहुव्रीहि (Sig. of other member is prominent) and (d) द्वन्द्व (Sig. of both members being equally important). Their divisions are given in the 17th Lesson. These may be explained here also in case the students are able to fallow them.

There are two members in a compound. The first is called the first member and the second as the Subsequent member. We, at present, explain the तत्पुरुष compound. देवगृहम् is the compound of देवस्य (of Deva) गृहम् (the house). देवस्य is the first member and गृहम् is the subsequent member. The two members have joined and become one member as देवगृहम्–the house of Deva. राज्ञ: पुरुष:–राजपुरुष: (the kings man). This is called समास or compound. It is तत्पुरुष समास because when we say 'राजपुरुषम् आनय' (bring the राजपुरुष) we do not bring the king but the king's man. In the राजपुरुष the word पुरुष is the subsequent member and as the meaning of subsequent member of a तत्पुरुष समास (compound)is prominent, राजपुरुष and देवगृह are तत्पुरुष compounds. In उपदेशेऽजनुनासिक इत् (1.3.2) there is no समास. In this sutra there are only separate पदs and not combined ones. Yes, in the सूत्र चुटू

(1.3.7) there is द्वन्द्व समास, in वृद्धिरादैच् (1.1.1) आदैच् is a द्वन्द्व समास. The topic of समास or compound will be fully dealt with in the 17th Lesson.

(4) अधिकार and अनुवृत्ति—We have already explained अधिकार and अनुवृत्ति of the 10 sutras in the 6th Lesson e.g. in वर्तमाने लट्.

(5) अर्थ—has already been explained above.

(6) उदाहरण—The examples of वर्तमाने लट् are पठति (reads), भवति (becomes) i. e. the sutra वर्तमाने लट् has been applied and so पठति and भवति are formed.

(7) सिद्धि—In a morphological procedure the sutras which are applicable should be mentioned. It will be fully demonstrated in the 10th Lesson and not here.

We have hinted briefly with regard to पदच्छेद etc. In order to understand a sutra thoroughly it is essential that these seven things should be known.

When you want to bring out the meaning of a sutra, you should first break it in to its component parts and write case-figures with a lead pencil on the sutra itself or in a copy book. As soon as you have known its पदच्छेद and विभक्ति, you have found out one-third meaning of the sutra. The समास brings clarity. On knowing the अधिकार or अनुवृत्ति another one third part of the sutra has been known. The remaining one third has to be explained by the teacher. At some places even this much will not have to be explained. What work has been done by this sutra in the examples is to be understood which is fully clean on the performance of the सिद्धि. The main thing to be known in the सिद्धि is what work has been done by the sutra in the example. The

remaining sutras have been mentioned only because they come again and again. If one kind of सिद्धि is understood out of the seven kinds, the remaining ones will easily be understood.

One More Important Matter

While giving the meaning of a stura one more thing is to be kept in mind viz. the cases of the sutras are to be arranged in the order of 5.7.6.1. (Fifth, seventh, sixth and first).

(1) Where there is the fifth case (Ablative)the meaning will be "from".

(2) When there is the seventh case (Locative) the meaning will be 'after, about, on account of' any one of the three.

(3) When there is the sixth case (Genetive) and no definite relation is prescribed the sixth case will mean 'in place of'.

(4) The meaning of the first case (Nominative) is 'becomes'. This may be understood by inference.

For example in वर्तमाने लट् (3.2.123) on account of the अधिकार the sentence वर्तमाने लट्, प्रत्ययः, परश्च, धातोः is formed. We have already given its meaning in the 6th Lesson. Now what is the process of arranging them in order is explained here. The order is 5,7,6,1 i. e. first of all the 5th (Ablative), then the 7th (Locative), then the 6th (Genetive) and last of all the 1st (Nominati e). So arrange it in this order. In the end put any verb भवति, भविष्यति, स्यात् etc.

Similarly in आद् गुणः (6.1.84) on account of the अधिकार and अनुवृत्ति the words आद् 5.1. गुणः 1.1.; संहितायां

7.1.; अचि 7.1.; पूर्वपरयोः 6.2.; एकः 1.1. (भवति) come together to form the sentence. Now in view of the Rule 5.7.6.1 the sentence is properly arranged as:—

आत् (5.1.) After अवर्ण

अचि (7.1.) when there is अच्

संहितायाम् (7.1.) In an unbroken flow of speech

पूर्वपरयोः (6.2.) in place of the preceding and succeeding letters

एकः (1.7.) One

गुणः (1.1.) Guna (substitute)

भवति becomes.

This is the meaning of the sutra.

सप्तमी (the seventh case) has three meanigns (1) beyond, (2) about or (3) being an instrument. (Besides, from 3.1.92 to 3.4.117, the meaning of the सप्तमी is sometimes उपपद. We shall explain the उपपद सप्तमी later on). At places, instead of 5.7.6.1 (the fifth, the seventh, the sixth and the first) the order becomes 5.7.1 or 6.1.7 in the sutra. Where there are four viz. 5.7.6.1, the meaning will be when beyond 5, before 7, in the place of 6, the operation will have to be performed. This is a common rule. Where there is any change the special rule will be explained. When the student has understood the order of 5.7.6.1 he himself will be able to tell the meaning. This fact has to be borne in mind while giving the meaning of all the sutras.

The Retrospection of 6 Days' Lessons

The movement of the lion is majestic. When he goes out for his prey he looks back turning his neck while

on his way to see whether the food has come within his reach or not. This is known as Retrospection.

We should cast an ordinary glance on what we have learnt in the last six lessons and this will be the retrospection or recapitulation.

The First Day—We were told four kinds of words in Sanskrit and their definitions and class-differences.

The Second Day—The definition of a sutra, their kinds and forms and the kinds of verbs.

The Third Day—The definition of अधिकार—15 अधिकारs named—the difference between अनुवृत्ति and अधिकार.

The Fourth Day—The form of संज्ञा. Some substantives. The प्रातिपदिक संज्ञा.

The Fifth Day—When the स्थान (place) and प्रयत्न (effort) are the same, the sutra स्थानेऽन्तरतमः(1.1.49) operates. Therefore, the most important part of वर्णोच्चारण शिक्षा explained.

The Sixth Day—The method of finding the meaning of a sutra and the Lakaras.

This is what has been taught in the six lessons of the six days. The readers should remember them. At the end of the Sixth Lesson, we explained the separation of words of a sutra, the case and the number, the compound, the meaning of अधिकार and अनुवृत्ति, the example, the form of सिद्धि which will be helpful in all the sutras. Finally the importance of the order 5.7.6.1 (**the fifth, the seventh, the sixth and the first**) to be understood in every sutra, was explained.

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Seventh Lesson

The Beginning of the Sutra System

Now we have to give the declension and सिद्धि (morphological procedure) of the word सुगण[1] (a good counter). There are two sutras which define Namas (substantives) as the nominal bases viz. अर्थवदधातुरप्रत्ययः प्रातिपदिकम्[2] (1.2.45) and कृत्तद्धितसमासाश्च[2] (1.2.46). Having been declared as nominal base by these sutras, there comes the अधिकार of the whole sutra ङ्याप्प्रातिपदिकात् (4.1.1) in the sutra स्वौजस० (4.1.2) and the अधिकार of the sutras प्रत्ययः, परश्च is also there. The meaning of the sutra is स्वौजस० प्रत्ययाः परश्च भवन्ति. After what ends with the femininc affixes ङी or आप् or after a nominal base, the 21 affixes are employed. Because the affixes are many (21 in number) here, therefore प्रत्ययाः भवन्ति will have to be spoken instead of the singular number.

Now we show the 21 affixes and their refined forms. Just as we bring a pumpkin from the market first peel it off and then place it on fire to make it a cooked vegetable. In the same way, the 21 affixes are to be refined and after refinement how they appear is shown below.[3]

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1. It should be borne in mind that instead of giving the declension of the words पुरुष or राम we are giving the easy declension of सुगण. After understanding it the declension of पुरुष or राम will be easily grasped.

2. See the meanings of the sutras on pages 47–48.

3. How the superfluous parts of a प्रत्यय are removed will be explained in Lesson VIII.

	The Crude form			The Refined form		
1st	सु	औ	जस्	स्	औ	अस्
2nd	अम्	औट्	शस्	अम्	औ	अस्
3rd	टा	भ्याम्	भिस्	आ	भ्याम्	भिस्
4th	ङे	भ्याम्	भ्यस्	ए	भ्याम्	भ्यस्
5th	ङसि	भ्याम्	भ्यस्	अस्	भ्याम्	भ्यस्
6th	ङस्	ओस्	आम्	अस्	ओस्	आम्
7th	ङि	ओस्	सुप्	इ	ओस्	सु
Voc.	सु	औ	जस् as in the first	स्	औ	अस्

Now here one thing is to be remembered that after सुगण् the स् of सु is after ण्, the consonant. It is to be elided because after हल् ण् another हल् स् cannot be pronounced. सुगण् स्. Here स् is elided,[1] then what remains is सुगण्; सुगण्+औ=सुगणौ; सुगण्+अस् The हल् स् at the end becomes विसर्ग=सुगणः. Now the declension will be as under.

सुगण् स्=सुगण्	सुगण् औ=सुगणौ	सुगण् अस्=सुगणः
सुगण् अम्=सुगणम्	,, ,, ,,	,, ,, ,,
सुगण् आ=सुगणा	सुगण् भ्याम्=सुगण्भ्याम्	सुगण् भिस्=सुगण्भिः
सुगण् ए=सुगणे	,, ,, ,,	सुगण् भ्यस्=सुगण्भ्यः
सुगण् अस्=सुगणः	,, ,, ,,	,, ,, ,,
,, ,, ,,	सुगण् ओस्=सुगणोः	सुगण् आम्=सुगणाम्
सुगण् इ=सुगणि	,, ,, ,,	सुगण् सु=सुगण्सु
हे सुगण्	हे सुगणौ	हे सुगणः

Like the declension of सुगण् in eight cases and three numbers the following 20 words ending in consonants are formed.

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1. By SHASTRIYA method how स् is elided in सु+गण्+स्, this will be explained while making the सिद्धि of वाच्+स्=वाक् in the 9th Lesson.

1. वाच् (speech), 2. शब्दप्राच्छ् (the enquirer of words), 3. ऋत्विज् or वणिज् (the sacrificer or businessman), 4. यञ् (the प्रत्याहार from य to ञ्), 5. सरट् (lizard), 6. यण् (प्रत्याहार), 7. मरुत् (air), 8. सम्पद् (wealth), 9. समिध् (firewood), 10. दण्डिन् (one who bears a staff), 11. सुप् (प्रत्याहार), 12. ककुभ् (direction), 13. यम् (प्रत्याहार). 14. गिर् (speech), 15. हल् (प्रत्याहार), 16. दिव् (the sun), 17. दिश् (direction), 18. प्रावृष् (the rain), 19. पयस् (water), 20. गोदुह् (the milcher of cows). All the forms of declension of these words will be made with the help of the sutra स्वौजसमौट्० etc. (4.1.2). No cramming at all is required. When sutra is employed again and again it will be remembered of itself.

Whatever little difference is in the forms of these 20 words will be explained later on. Out of these यञ्, यण्, यम्[1] are exactly declined like सुगण्. There is no difference in adding the case terminatios in them. Therefore their forms should be known here.

—:o:—

1. म् becoming अनुस्वार before सुप् (7.3),the form यंसु is formed.

Eighth Lesson

About the term इत्

Today we take up the topic of the term इत्. Copy out the paradigm of सुप् (21) refined affixes in your note book or on the black-board.

(1) सु, औ, अस् (2) अम्, औ, अस् (3) आ, भ्याम्, भिस् (4) ए, भ्याम्, भ्यास् (5) अस्, भ्याम्, भ्यस् (6) अस्, ओस्, आम् (7) इ, ओस्, सु (8) the same as in=सु, औ, अस्.

[There is a sutra भूवादयो धातवः (1.3.1.) which means 'The words (about 2,000 given in the धातुपाठ) beginning with भू 'to become' and denoting action are called धातुs (or verbal bases).]

The next सूत्र is उपदेशेऽज् अनुनासिक इत् (1.3.2) (उपदेशे 7. 1. अच् 1. 1. अनुनासिकः 1. 1. इत् 1. 1.) Up to the sutra 1.3.8 the अनुवृत्ति (sub-authority, recurrence) of the words उपदेशे and इत् extends. The meaning of the sutra is उपदेशे in original ennunciation अनुनासिकः nasalized, अच्= vowels (अ, इ, उ, ऋ, लृ, ए, ऐ, ओ, औ) are इत्; that is indicatory or markers when occuring in the items taught in the technical treatises of Grammar. Behold the form सुँ of सु. The अनुनासिक sign was prevalent hundreds of years ago. For the last one thousand years the सु has lost its अनुनासिक. As the उकार of सुँ is अनुनासिक it has been termed इत् by this sutra. तस्य लोपः (1.3.9). तस्य इत्संज्ञकस्य लोपो भवति i. e. लोप (zero, blank) is substituted for what has been indicated as इत्. अदर्शनं लोपः (1.1.59) i. e. the ubsti-

tution of a blank (लोप) signifiies the elision or disappearance of an item previously apparent. In this way the nasalized उँ of सु is removed and there remains स्.

The third sutra is हल् अन्त्यम् (1.3.3.). Here there is अनुवृत्ति of उपदेशे and इत्. The sentence is formed उपदेशेऽन्त्यं हल् इत् (भवति) which means 'In Upadesha, the final consonant of items such as affixes etc. is इत्'. It is elided by तस्य लोप: (अदर्शनं लोपः). In this way the final ट् of औट् (2.2) is termed इत् and is therefore elided. Similarly, प् of सुप् (7.3.) is termed इत् and then elided. There remained औ for औट् and सु for सुप्.

Now proceed ahead. [जस्, अम्, शस्, भ्याम्, भिस्, भ्यस्, ङस्, ओस्, आम्]. The final consonants of जस्...आम् these nine affixes ought to be termed इत् and thus elided. Therefore, sage Panini has made an arrangement to save them.

न विभक्तौ तुस्मा: (1.3.4). (न अव्यय; विभक्तौ 7.1.; तुस्मा: 1. 3.). Now the अनुवृत्ति of हलन्त्यम्, उपदेशे, इत् is coming from above and so the sentence is formed उपदेशे ऽन्यं हल् विभक्तौ तु स् म् इत् न that is 'The final consonants of त-class (त, थ, द, ध, न), स् and म् are not इत् in affixes called विभक्ति or infletive affixes', so all of them have been saved from disappearing.

उपदेश–The five books by Panini are considered to be his Upadesha[1] viz. (1) अष्टाध्यायी, (2) धातुपाठ, (3) उणादि सूत्र, (4) गणपाठ, (5) लिङ्गानुशासन. In these the अनुनासिक अच्

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1. Upadesha signifies 'original ennunciation' i. e. the stage of derivation at which items have been taught but have not yet undergone grammatical operations. (Ed.)

(the nasalized vowels) and अन्त्य हल् (the final consonants of terminations etc.) are इत्. But the तवर्ग (त, थ, द, ध, न) स् and म् are not इत् in affixes called विभक्ति or inflective affixes, hence there is no elision. The next sutra is as follows.

आदिर्ञिटुडव: (1.3.5) (आदि: 1.1, ञिटुडव: 1.3). Here too there is the अनुवृत्ति of उपदेशे and इत् from above. The sutra will mean 'उपदेशे आदय: ञिटुडव: इत: (भवन्ति)' i. e. The initial ञि, टु, डु in an उपदेश are इत्. Therefore, in the धातु-पाठ the roots ञिफला विशरणे (भ्वादि प०); टुओश्वि गतिवृद्ध्यो: (भ्वादि), डुपचष् पाके (भ्वा उ०) the initial letters ञि, टु, डु are termed इत् and then are elided.

ष: प्रत्ययस्य (1. 3. 6) (ष: 1. 1., प्रत्ययस्य 6. 1.). There is the अनुवृत्ति of उपदेशे, आदि: from above. Therefore, the sutra will mean—The initial ष् of an affix is indicatory, so it will be elided. For example, in शिल्पिनि ष्वुन् (3.1.145), the first initial ष् becomes इत्, then final न्, and so there remains वु only of ष्वुन्.

Now comes चुटू (1. 3. 7). Here there is the अनुवृत्ति of प्रत्ययस्य, आदि:, उपदेशे, इत्, so the sentence is formed as उपदेशे प्रत्ययस्य आदी चुटू इतौ (भवत:), which means that in उपदेश the initial of the affixes viz. चु, चवर्ग, (च छ, ज, झ, ञ) the palatals and टु—टवर्ग (ट, ठ, ड, ढ, ण) the linguals are termed इत्. Therefore, ज् of जस् (1. 3) and ट् of टा (3. 1), are इत् and are elided. These could not be termed इत् by the sutra हलन्त्यम् because it makes the final consonants as इत् and चुटू makes इत् of the initial consonants.

The next sutra is लशक्वतद्धिते (1. 3. 8). (लशकु 1.1 अतद्धिते 7.1). Adding the अनुवृत्ति the sentence is formed as

उपदेशे प्रत्ययस्य आदिः ल्श् कु अतद्धिते इत् (स्यात्) i.e. In उपदेश the initial ल् श् कु=कवर्ग (क, ख, ग, घ, ङ) the gutturals of the affixes except तद्धित are indicatory. Therefore, ङ् of ङे, ङसि, ङस् and ङि and श् of शस् are termed इत् and are elided. The topic of तद्धित runs from 4. 1. 76 to 5. 4. 160 and (अतद्धिते) it has been excepted.

Now the next is the 9th sutra. तस्य लोपः (तस्य 6. 1; लोपः 1. 1.) The meaning is clear viz. 'of this इत् there is elision' (इत् is replaced by zero or blank).

On account of these sutras, there remains स् of सु, अस् of जस्, औ of औट्, अस् of शस्, आ of टा, ए of ङे, अस् of ङसि, अस् of ङस्, इ of ङि, सु of सुप् and the rest is elided by the sutra तस्य लोपः. The remaining affiixes अम्, भ्याम्, भिस् भ्यस्, आम्, ओस् retain their respective forms by the sutra न विभक्तौ तुस्माः (1. 3. 4). These are to be appended to the words ending with consonants as shown in the word सुगण्.

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Ninth Lesson

The Declension of the word वाच्

सिद्धि of वाक्-वाग्-वाचः and पुरुषः

वाच्+स्=वाक्, वाग्, the सिद्धि will be given further in this lesson. Here first we take वाचः. In वाच्+जस् by चुटू (1. 3. 7) the ज् is termed इत् and after its elision there remains अस्. Therefore, वाच्+अस्=वाचस्, Now the सूत्र applied is सुप्तिङन्तं पदम् (1. 4. 14). It means that which ends in सुप् (21 affixes) or in तिङ् (from तिप् to महिङ् 18 affixes) is called a पद or inflected word. वाचस् is declared पद by this because it ends in जस् (which is the third affix in सुप्). Now there is अधिकार of पदस्य (8.1.16) in ससजुषो रुः (8.2.66). The sutra means पदस्य (6.1) ससजुषोः (6.2) रुः (1.1) (भवति) that is, at the end of a पद, रु is substituted for स् and for ष् of सजुष्. Therefore, रु is substituted for स्. Its उ is termed इत् by उपदेशेऽजनुनासिक इत् (1. 3. 2) and being elided by तस्य लोपः (1.3.9) it is removed. Now we have वाच्+अर्. Now विरामोऽवसानम् (1.4.109)—विरामः (1.1) अवसानम् (1.1).विराम (the cessation or the absence of succeeding letters or the terminating letter of an item) is called 'pause' or अवसान. By this, therefore, र् having been termed as अवसान there comes the sutra खरवसानयोर्विसर्जनीयः (8.3.15). From the previous sutra there is अनुवृत्ति of रः from रो रि (8.3.14)(रः 6.1; रि 7.1) and अधिकार of पदस्य (8.1.16). It means that पदस्य (6.1) रः (6.1) खरवसानयोः (7.2) विसर्जनीयः स्यात् i.e. when a खर् consonant follows or there is अवसान the विसर्जनीय is substituted for र् at the

end of a पद, so we have वाचः. In the same way in वाच्+शस्, श् is termed इत् by लशक्वतद्धिते (1. 3. 8) and becomes वाच्+अस्=वाचस्. Similarly, ङ् of ङसि is termed इत् by लशक्वतद्धिते (1. 3. 8) and इ of ङसि by उपदेशेऽजनुनासिक इत् (1. 3. 2) and both are elided, so we have वाच्+अस्=वाचस् which becomes वाचः through former process.

Speciality in the सिद्धि of वाग्भ्याम्
वाग्भिः and वाग्भ्यः

In भ्याम्, भिस्, भ्यस् the forms वाग्भ्याम्, वाग्भिः, वाग्भ्यः respectively are formed. Now the सिद्धि of वाग्भ्याम् is as under. वाच्+भ्याम्. Here it is termed पद by सुप्तिङन्तं पदम् (1. 4. 14), because भ्याम् (सुप्) is in the end. But here in वाच्+भ्याम् we have to make पदसंज्ञा of वाच् (this much) only, because further we have to change च् to क् and then to ग्. Therefore, sage Panini has made a separate aphorism for this viz. स्वादिष्वसर्वनामस्थाने (1. 4. 17). Here the अनुवृत्ति of पदम् comes down from the previous sutra (1.4.14). It means—when affiixes beginning with सु i.e. all the affixes from 4. 1. 2 to 5. 4. 160 with the exception of सर्वनामस्थान (सु, औ, जस्, अम्, औट् these five) follow, there will be पदसंज्ञा of the preceding item. Here there is अनुवृत्ति of सर्वनामस्थानं in the aphorism सुडनपुंसकस्य. It means सुट् (1. 1), अनपुंसकस्य (6. 1.) सर्वनामस्थानं (1. 1.) (भवति)—the first five case-affixes comprised in the pratyahara सुट् (i.e. the three case terminations of the Nominative and the Singular and Dual of the Accusative) are called सर्वनामस्थान except the case-affixes of the Neuter gender. In वाच्+भ्याम् there is पदसंज्ञा of वाच्. In चोः कुः (8.2.30) (चोः 6.1.; कुः 1.1.) from स्कोः संयोगाद्योरन्ते च (8.2.29) (स्कोः 6.2; संयोगाद्योः 6.2; अन्ते 7.1. च अव्यय) there is अनुवृत्ति

of अन्ते, from पदस्य (8.1.16) of पद and from झलो झलि (8.2.26) of झलि. The meaning is चो: कु: झलि पदान्ते (भवति). A Guttural कु= कवर्ग=क, ख, ग, घ, ङ is substituted for चु=चवर्ग= च, छ, ज, झ, ञ before an affix beginning with झत् or at the end of a word (पद). According to the above there is पदसंज्ञा of वाच्, hence in place of च् before झल् there comes क् by the sutra चो: कु:. By झलां जशोऽन्ते (8.2.39) (झलाम् 6.3; जश: 1.3; अन्ते 7.1). ग् is substituted for क्. In this sutra there is अधिकार of पदस्य (8.1.16). It means झलां जश: अन्ते पदस्य (भवन्ति). At the end of a पद जश् letters are substituted for the झल् ones. Here applies sutra स्थानेऽन्तरतम: which means–स्थाने (7.1), अन्तरतम: (1. 1.) (भवति) i. e. when a common term is obtained as a substitute the likest of its significates to that in the place of which it comes, is the actual substitute. So क् is the most similar to ग्[1] in जश्. (This topic has been dealt with exhaustively in the वर्णोच्चारण शिक्षा). Therefore in place of क् (झल्) we have ग् (जश्).

At the end of the Seventh Day Lesson, the forms of 20 kinds of words ending in consonant were given. The सिद्धि of all of them is possible with the sutra झलां जशोऽन्ते (8.2.39). By this sutra ग् is substituted for क्, ड् for ष् already substituted for छ (8.2.36), द् for त्, द् for ध् and ब् for भ् respectively.

वाच्+सुप् (7.3). Here खर् follows; therefore, चर् is the substitute for झल् by खरि च (8.4.54). In this sutra there is अनुवृत्ति of झलां from झलां जश् झशि (8.4.52) and of चर्

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1. i. e. in the प्रत्याहार जश् the letters ज, ब, ग, ड, द are included. Here the Guttural ग् is like the Guttural क् because ज is Palatal, ब is Labial, ड is Lingual and द is Dental.

from अभ्यासे चर्च (8.4.53). It means खरि च झलां चरः भवन्ति. If any letter of the खर् प्रत्याहार follows, there is the substitute of चर् in the room of झल्. Therefore क् is substituted for ग्; ट् for ड्; त् for द् and प् for भ्.

वाच्+सु. By चोः कुः (8.2.30) कुत्व (substitution of gutturals) takes place and जश् by झलां जशोऽन्ते (8.2.39) and चर् by खरि च (8.4.54) and then by आदेशप्रत्यययोः (8.3.59) the ष् is substituted for स् of सु. From above there is the अनुवृत्ति of इण् from इण्कोः (8.3.57), of सः from सहेः साडः सः (8.3.56) and of मूर्धन्य from अपदान्तस्य मूर्धन्यः (8.3.55). The meaning is after इण् and कवर्ग the सकार of the substitution and affix should become मूर्द्धन्य. Therefore, becoming मूर्द्धन्य ष and by खरि च (8.4.54) substituting क् for ग् (चर्) we have वाक्षु=वाक्षु.

In the Nominative Singular there is वाच् सु=वाच् स्. Now we have to elide स् in वाच् स्. Therefore, first we have अपृक्त एकाल्प्रत्ययः (1.2.41) (अपृक्तः 1. 1; एकाल् 1. 1; प्रत्ययः 1. 1.). This sutra defines अपृक्त. An affix consisting of a single letter is called an अपृक्त. So स् being termed अपृक्त here comes हल्ङ्याब्भ्यो दीर्घात् सुतिस्यपृक्तं हल् (6.1.66)=after a word ending in a consonant or long ङी or long आप् the affixes सु, ति and सि when reduced to a single consonant affix (अपृक्तं हल्) are elided. So अपृक्त स् is elided. In this aphorism the अनुवृत्ति of लोप from लोपो व्योर्वलि extends up to (6.1.68). By elision of स् of सु and becoming कुत्व by चोः कुः—it becomes वाक् and then by झलां जशोऽन्ते (8.2.39) it becomes वाग्. In वाऽवसाने there is अनुवृत्ति of झलां from the previous aphorism झलां जश् झशि and of चर् from अभ्यासे चर् च (8.4.53). It means अवसाने झलां वा चर् (भवति)=the चर् is optionlly the substitute of a झल् that occurs in a Pause. So we have the form वाक्, वाग्.

In वाचम्, वाचोः वाचाम् etc. म् स् are prohibited from being termed इत् by न विभक्तौ तुस्माः (1.3.4); वाच्+अम् etc. are coalesced and we have the forms वाचम्, वाचोः, वाचाम् without applying any aphorism.

Among the above stated 20 words ऋत्विज्, वणिज् are declined like वाच्, सरट्, मरुत्, सम्पद्, समिध्, सुप् and ककुभ् are also declined like वाच्. The remaining दण्डिन्,, गिर्, दिव्. दिश्, प्रावृष्, पयस् and गोदुह् have some special changes which will be discussed later on.

The Importance of Aphorism System

In this way the declension of 20 हलन्त words is understood and no cramming is required to remember their forms. It should be noted that by understanding the declension of the word सुगण् or वाच् we have known these 2o kinds of हलन्त words. The declension of other words can be known without any difficulty. Our assertion is that by the aphoristic (Sutra) method how vast knowledge is possible in a short time with a comparatively less labour ! Further, by knowing the सिद्धि of 5 or 7 words the सिद्धि of all the सुबन्त words is easily understood. In this connection they should not be misled to resort to the शब्दरूपावली nor should the students be advised to do so. The teacher should teach the सिद्धि of 25-30 principal and similar words. Thereafter he should go on teaching with the help of the नामिक. Even by following the Bhandarkar's system or school or college system all the declensions of the words have to be learnt by means of cramming. Again although in the लघुकौमुदी etc. the सिद्धि has been done through the sutras, there is no natural knowledge of the meaning of the aphorism

(excepting acquirement of a meagre knowledge through cramming). In comparison to this those who follow the Bhandarkar's system diligently derive some more advantage. But by means of the Ashtadhyayi System the knowledge of the student develops by and by and when once a thing is understood it remains permanently in the mind. This knowledge gradually increases in a well-connected memory and in a month it is developed by leaps and bounds, which is impossible to achieve even in a year through other systems. This is our own experience and there is no attempt in finding fault with others unnecessarily.

The सिद्धि of पुरुष:

In पुरुष: and वाच: with the exception of one or two sutras all other sutras are the same. Therefore, it helps us in understanding the सिद्धि of पुरुष:. We, however, give it here.

पुरुष+सु. Here all those sutras are applicable which were used in वाच्+सु. Further all those sutras which were used in making विसर्जनीय in वाच्+अस्=वाच:, are almost exactly applied in पुरुष+सु and by changing स् to विसर्जनीय we have पुरुष:.

In the same way अग्नि+सु=अग्नि:; वायु+सु=वायु:; मति +सु=मति:; धेनु+सु=धेनु:.

In the सिद्धि of these words almost all the same sutras are applied. The adage 'If one thing is well grasped, others will be acquired easily' is well applicable. All these words are formed with the sutra (4.1.2) i. e. all the names of substantives are declined with the same formula. Likewise with the one formula about 2,000 roots

are conjugated in 10 लकारs and in the कृदन्त affixes. This is known as Grammar. The main part of grammar is to classify and teach the forms of substantives and verbs.

The सिद्धि of the word पुरुष: should be understood in the following order:—

पुरुष — By अर्थवदधातुरप्रत्ययः प्रातिपदिकम् (1.2.45) it is termed प्रातिपदिक. Under the अधिकार of ङ्याप्प्रातिपदिकात् (4.1.1).

By स्वौजसमौट्० (4.1.2) 21 सुप् have come.

By प्रत्ययः, परश्च they have come after[1] it (पुरुष).

By सुपः the three expressions in each triad are termed Singular, Daul and Plural.

By विभक्तिश्च (1.4.102) it has been termed विभक्ति.

पुरुष सु — By प्रातिपदिकार्थलिङ्गपरिमाणवचनमात्रे प्रथमा (2.3.46) and by द्व्येकयोर् द्विवचनैकवचने (1.4.22) सु has come in the singular.

By उपदेशेऽजनुनासिक इत्(1.3.2) 'उ' has been termed इत्.

पुरुष स् — By तस्य लोपः (1.3.9) and अदर्शनं लोपः (1.1.59) 'उ' having been elided, there remains स्. By सुप्तिङन्तं पदम् (1.4.14) aggregate is termed पद.

By पदस्य (8.1.16) and ससजुषो रुः (8.2.66) स् has become रु. Now 'उ' as before becomes इत् by उपदेशे ऽजनुनासिक इत् and being elided, र् by विरामो ऽवसानम्(1.4.109)is termed अवसान and by खरवसानयोर्विसर्जनीयः (8.3.15) it has become विसर्जनीय.

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1. 'After' means 'to the right' i.e. they will be placed to the right and not to the left of the word पुरुष. This should be understood every where.

पुरुषः पुरुषः has become सिद्ध or gone through the formal process.

Whatever sutras were applied in the case of the word वाचः the same have been used in respect of पुरुषः, not even a single sutra is new.

The reader should see that by knowing one how vast the knowledge increases by itself. Like the wall of bricks, by putting one brick upon another, the whole wall gets ready and thus the entire building comes into existence.

—:o:—

Tenth Lesson

The सिद्धि of पठति

Today we heve to explain the सिद्धि of the word पठति. In lesson for the Sixth Day we have alreadyt old the meaning of वर्तमाने लट् (3.2.123). In the धातुपाठ by पठ व्यक्तायां वाचि the root पठ् has been mentioned in the sense of 'reading'.

पठँ By भूवादयो धातवः (1.3.1) it has been termed as धातु. Being the उपदेश (original ennunciation) of Panini by the sutra उपदेशे ऽजनुनासिक इत् (1.3.2) the अनुनासिक अँ of ठँ becomes इत् (indicatory). By तस्य लोपः (1.3.9) for that which has been called इत् therc is substitution of लोप (blank) and by अदर्शनं लोपः (1.1.59) the substitution of a blank (लोप) signifies disappearance. Therefore, after eliding there remains पठ्.

पठ् धातोः (3.1.91). In the अधिकार of धातु there comes लट् by the sutra वर्तमाने लट् (3.2.123). By प्रत्ययः परश्च it has come after it. लः कर्मणि च भावे चाकर्मकेभ्यः (3.4.69) (लः 1.3; कर्मणि 7.1; च अव्यय; भावे 7.1; च=अ०; अकर्मकेभ्यः 5.3). Here from कर्तरि कृत्(3.4.67) there comes the अनुवृत्ति of कर्तरि and the अधिकार of धातु is already there. Therefore, the sutra will mean—the affixes called ल are used in denoting the object and the agent (after transitive verbal bases) and the agent and the action after intransitive verbal bases. As पठ् is transitive, so लट् has come to denote the agent.

पठ् लट् By हलन्त्यम् (1.3.3) ट् is termed इत् as also अ॑ of ठ॑ by उपदेशे ऽजनुनासिक इत्(1.3.2) and being elided we have—

पठ् ल् By लस्य in place of ल् we have तिप् तस् झि (3.4.78) 18 affixes[1]. Now we require only one affix, so by लः परस्मैपदम् (1.4.98) the substitutes of ल् are called परस्मैपद. Therefore, the तिप् etc. 18 affixes coming in place of ल् tend to be termed as परस्मैपद. But by तङानावात्मनेपदम् (1.4.96) (तङानौ 1.2 आत्मनेपदम् 1.1) तङ् from त to ङ् 9 affixes and आन are termed as आत्मनेपद. The remaining 9 affixes are termed as परस्मैपद.

शेषात् कर्त्तरि परस्मैपदम् (1.3.78) (शेषात् 5.1; कर्त्तरि 7.1; परस्मैपदम् 1.1). After the rest (i.e. after all those verbs not falling under any one of the previous provisions) the terminations termed as the परस्मैपद are employed, in denoting the agent (i.e. in the active voice). Therefore, the rest root पठ् will have the परस्मैपद affixes. तिङस्त्रीणि त्रीणि प्रथममध्यमोत्तमाः (1.4.100) (तिङः 6.1; त्रीणि 1.3; त्रीणि 1.3. प्रथममध्यमोत्तमाः 1.3) These three triads of तिङ्= from ति to ङ् conjugational or personal affixes (as तिप् तस् झि etc.) are called severally प्रथम (the Third Person) मध्यम (Second Person) and उत्तम (First Person).

शेषे प्रथमः (1.4.107) (शेषे 7.1; प्रथमः 1.1) In the other cases namely, where 'thou' or 'I' are not the attendant words in agreement with the verb,

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1. They are, in fact, the substitutes and it is on the force of the extension sutra स्थानिवदादेशोऽनल्विधौ (1.1.55) that they are also called affixes. (Ed.)

there is the verbal termination called the Lowest (or 3rd Person). By this the तिप् तस् झि, all the three are obtained. Therefore—तान्येकवचनद्विवचनबहुवचनान्येकशः (1.4.101) (तानि 1.3; एक···वचनानि 1.3; एकशः अव्यय). These three triads of Conjugational affixes which have received the names of प्रथम, मध्यम and उत्तम are called (as regards the three expressions in each triad) severally एकवचन "the expression for one" (Singular), द्विवचन "the expression for two" (Dual) and बहुवचन "the expression for many" (Plural). Therefore तिप् has been signified as "Singular". द्व्येकयोर्द्विवचनैकवचने (1.4.22) (द्व्येकयोः 7.2; द्विवचनैकवचने 1.2) The द्विवचन (Dual) and एकवचन (Singular) are employed severally in the sense of duality and unity. As we intend to speak of one, तिप् has come.

पठ् तिप् तिङ्शित् सार्वधातुकम् (3.4.113) (तिङ्शित् 1.1; सार्वधातुकम् 1.1). There is अधिकार of 'धातोः' 'प्रत्ययः, 'परश्च' It means to say, All personal endings (18) and all affixes with an indicatory श् subjoined to a verbal base are called सार्वधातुक. Therefore तिप् has been termed as सावधातुक. कर्त्तरि शप् (3.1.68) (कर्त्तरि 7.1; शप् 1.1). From सार्वधातुके यक् (3.1.67), the अनुवृत्ति of सार्वधातुके extends upto 3.1.84. The affix शप् comes after a root, when a सार्वधातुक signifying the agent, follows. Therefore शप् has come in between.

पठ् शप् तिप्—By हलन्त्यम् (1.3.3) the प्s of both have been termed इत् and by लशक्वतद्धिते (1.3.8) the श् is termed इत् and by तस्य लोपः (1.3.9) and अदर्शनं लोपः

(1.1.50) they have been elided. We have पठ् अ ति, पठति.

Similary by चल् शप् तिप् we have चलति, तप्—तपति, वद्—वदति, पत्—पतति etc. are formed from these respective roots.

Now further we have—

पठ् शप् तस्=पठ् अ तस्—By विभक्तिश्च (1.4.104) तस् has been termed as विभक्ति. By न विभक्तौ तुस्माः (1.3.4) the स् is not termed as इत् and there is no elision. By सुप्तिङन्तं पदम् (1.4.14) as तस् comes under one of the तिङ् (18), it has been termed as पद and स् has become विसर्जनीय (8.3.84) as in वाचः already stated. It has thus become पठतः.

No new sutras will be applied in पठसि पठथः पठथ.

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Eleventh Lesson

The remaining forms after पठति, पठतः

बहुषु बहुवचनम् (1.4.21) (बहुषु 7.3; बहुवचनम् 1.1). In expressing multeity, बहुवचन the Plural is employed. Therefore, getting झि we have पठ् शप् झि, then झोऽन्तः (7.1. 3) (झः 6.1; अन्तः 1.1). Here यस्मात् प्रत्ययविधिस्तदादि प्रत्ययेऽङ्गम् (1.4.13). After whatsoever (a base—verbal or nominal) there is an affix enjoined, that item which begins therewith, before the very enjoined affix, is called अङ्ग (Inflcetive base). Therefore, पठ् is termed as अङ्ग. From अङ्गस्य (9.4.1) there is अधिकार of अङ्ग and अनुवृत्ति of प्रत्ययस्य from (7.1.2). The meaning would be, अन्त् is substituted for the झ् of an affix pertaining to अङ्ग. Therefore अन्त् is substituted in place of झ् and adding इ of झि it becomes अन्ति. पठ् शप् अन्ति. There is इत् and elision of श् and प् as before. We get पठ्+अ+अन्ति. By Coalascing अ अ by अकः सवर्णे दीर्घः (6.1.97) it ought to have been दीर्घ, but it does not. Here अतो गुणे (6.1.94) (अतः 5.1; गुणे 7.1) is applicable. Here there is अधिकार of the sutra एकः पूर्वपरयोः (6.1.81) and there is अनुवृत्ति of पररूप from एङि पररूपम् (6.1.91). Therefore, the meaning of the sutra is: When the short अ, not being final in a पद, is followed by a गुण letter (अ, ए, ओ) then in the room of the both, the precedent and the subsequent, the single substitute is in the form of the subsequent i.e. the गुण. Therefore, पठ्+अ+अन्ति=पठन्ति ।

Now पठ्+शप्+मिप्, पठ्+अ+मि. अङ्ग संज्ञा becomes by

यस्मात् प्रत्ययविधिस्तदादि प्रत्ययेऽङ्गम् (1.4.13). In the अधिकार of अङ्गस्य (6.4.1) and अनुवृत्ति of सार्वधातुक (7.3.95) अतो दीर्घो यञि (7.3.101) (अत: 6.1; दीर्घ: 1.1; यञि 7.1). The long आ is substituted for the final अ[1] of an अङ्ग before a सार्वधातुक affix beginning with a letter of यञ् प्रत्याहार[2] (practically व or म). Therefore पठ्+अ+मि=पठामि. By the same sutra पठ्+अ+वस्=पठाव:. पठ्+अ+मस्=पठाम:. स् becomes विसर्जनीय as before. पठसि, पठथ:, पठथ may be made by the student himself.

Here one thing more is to be noted that the order of the sutras applicable in the सिद्धि of पठति, पठामि is to be understood in accordance with our course and is not to be learnt by rote. For example, until we make धातु संज्ञा of पठ्, लट् cannot come there. Thereafter in order to bring तिप् by applying the respective sutras viz 1.4.98 to 101 and 107, the student will understand why a particular sutra is followed by another in application. When the same sutras are applied three or four times, the order of the sutras will be fixed in the mind. They will be

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1. In this case how अत्=अदन्त i. e. how अदन्त has been understood by अत्. Here by येन विधिस्तदन्तस्य (1.1.71) the तदन्त विधि (the rule having that attribute at its end) is applied. See further the lesson XVIII.

2. Here it should be noted that the meaning of यञि is 'if any letter of the यञ् Pratyahara follows'. It may be asked as to how from यञि the meaning 'beginning with यञ्' has been deduced. Here there is a rule of interpretation viz. 'यस्मिन् विधिस्तदादावल्ग्रहणे' which means that when an action is intended before a particular अल्, it should be understood that it will take place before the item beginning with that अल्.

applied by themselves as the need arises. There is no necessity of cramming. Of course, it will have to be practised again and again. After practising such a सिद्धि the student will be able to do not hundreds but thousands of such सिद्धिs himself. This is the wonderful achievement of सिद्धि. The सिद्धि which a student can do after a 15 day study of our course cannot be done by one who has studied by means of the लघुकौमुदी even in six month time.

भवति and other forms of the root भू

Now we take up the सिद्धि of भवति. For bringing भू शप् तिप् all the sutras applied in पठति are used and we get भू अ ति. Because शप् is शित् (marked with श्) it is termed सार्वधातुक by तिङ्शित् सार्वधातुकम् (3.4.113). By regarding सार्वधातुक as coming after, there is गुण by सार्वधातुकार्द्धधातुकयोः (7.3.84). In this sutra there is अनुवृत्ति of गुण from the sutra मिदेर्गुणः (7.3.82) which extends upto भूसुवोस्तिङि (7.3.88). Since there is already the अधिकार of अङ्गस्य the sutra would mean: The गुण is substituted for the final इक् vowel (1.1.3.) of an अङ्ग before the affixes called सार्वधातुक and आर्धधातुक (Whenever गुण or वृद्धि is enjoined about any expression by using the term गुण or वृद्धि, it is to be understood to come in the room of इक् vowels only (i.e. इ, उ, ऋ, and ऌ—long and short, of that expression). Of the अङ्ग ending in इक् let there be गुण. अदेङ् गुणः (1.1.2) tells us, that अ, ए and ओ are called गुण Then स्थानेऽन्तरतमः (1.1.49). When a comman term is obtained as a substitute, the likest of its significates to that in the place of which it comes, is the actual substitute. Here ओ is the likest in place and effort with ऊ. therefore ऊ has become ओ, we have भो अ ति. Now एचो-

ऽयवायाव: (6.1.75) (एच: 6.1; अयवायाव: 1.3). Here there is the अनुवृत्ति of संहितायाम् (6.1.70) and that of अचि (6.1.73), the meaning is: For the vowels ए, ऐ, ओ, and औ respectively are substituted अय्, आय्, अव् and आव् when a vowel follows in the matter of संहिता (in an unbroken flow of speech). Therefore, अव् is substituted for ओ and we have भव्+अ+ति. The remaining forms will be like पठति.

In तौ भवतः, the स् of तस् is apt to become इत् by 1 3.3 and लोप by 1.3.9 is available but it does not take place on account of न विभक्तौ तुस्माः (1.3.4).

ते भवन्ति Here by 6.1.97 दीर्घ was available but by अतो गुणे (6.1.94)there remains पररूप (the single substitute is the form of the subsequent अ).

त्वं भवसि, युवां भवथः, यूयं भवथ; अहं भवामि, आवां भवावः, वयं भवामः should be done by the student himself. Here with the exception of गुण all other operations are like those of the root पठ् ।

The Retrospection of Lessons VII to XI

In the 7th Lesson we gave the forms of सुगण्. We also stated that the forms of 20 kinds of words ending in consonants are made by the same farmula of स्वौजस्० (4.1.2). We also showed the crud and the refined forms of 21 affixes.

In the Lesson 8 the subject of the term इत् has been given with examples and it has been easily compared with the word वाच्. These sutras of the term इत् will be applicable in सिद्धि every where.

In the Lesson 9 the सिद्धि of all the forms of the word वाच् has been done by means of sutras. Here the

real nature of the term पद and the main sutra झलां जशोऽन्ते (8.2.39) applicable in the सिद्धि of हलन्त words are taught. In the end, in the सिद्धि of the word पुरुष the same sutras have been applied as in वाचः and पुरुषस्. Therefore, the सिद्धि of पुरुष has also been shown.

In Lesson 10 पठति, पठतः of the root पठ् have been proved by applying the sutras. Besides the सिद्धि of चलति, तपति, वदति, पतति has been stated.

In Lesson 11 तिप्(Singular), after पठति, पटतः we have shown पठन्ति, पठामि, पठावः, पठामः as also the forms of the root भू.

Here ends the Retrospection of the lessons from 7th to 11th day.

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Twelfth Lesson

दीव्यति, तुदति, सुनोति

Now we show the सिद्धि of one root from each of the ten conjugations in लट्. There is no need for cramming. They will be formed as under.

(2) दीव्यति—Like पठ् शप् तिप् all the sutras are applied as before. Of दिवु (दिवादि परस्मैपद) the उ is termed इत् as before, so we get दिव् शप् तिप्. There by दिवादिभ्यः श्यन् (3.1.69) दिवादिभ्यः 5.3; श्यन् 1.1) we get श्यन् in place of शप्. There is अनुवृत्ति of सार्वधातुके and शप्. The sutra will mean: The affix श्यन् comes after a root of दिवादि class when a सार्वधातुक affix denoting the agent follows.

In this way श्यन् has come in the place of शप्. दिव् श्यन् तिप्. The न् and प् are termed इत् by हलन्त्यम् (1.3.3) and श् by लशक्वतद्धिते (1.3.8). So there remain दिव् य ति. Now य being शित् it becomes सार्वधातुक by तिङ्शित् सार्वधातुकम् (3.4.113). There by ह्रस्वं लघु (1.4.10) a short vowel is called लघु (light). Therefore in दिव् इ is termed लघु and so गुण is available by पुगन्तलघूपधस्य च (7,3.86) (पुगन्तलघूपधस्य 6.1; च अव्यय). Here there is अनुवृत्ति of सार्वधातुकार्धधातुकयोः (7.3.84) and that of गुणः from मिदेर्गुणः(7.3.82). Now अलोऽन्त्यात् पूर्व उपधा (1.1.64) (अलः 5.1; अन्त्यात् 5.1; पूर्वः 1.1; उपधा1.1) अन्त्यात् अलः पूर्व उपधा भवति । The letter immediately preceding the last letter of a word is called the उपधा (penultimate). Therefore, in दिव् the last letter is व् and the letter preceding it is इ which is the penultimate letter. Here इ is लघु, so the sutra पुगन्तलघूपधस्य च

means: गुण is substituted before a सार्वधातुक and an आर्धधातुक affix, for the इक् vowels of the Causative stems which take the augment प् and for the short penultimate इक् vowel of a root which ends in a single consonant. Here गुण was available, but य of श्यन् being शित् is सार्वधातुक. Therefore, by सार्वधातुकमपित् (1.2.4) (सार्वधातुकम् 1.1; अपित् 1.1) it is like ङित्. There is अनुवृत्ति of ङित् in this sutra (1.2.1). Therefore, the meaning is[1]: A सार्वधातुक affix not having an indicatory प् is like ङित्. As a rule, that is calledङित् whose ङ् is इत्. In श्यन् there is no ङ्, so by this sutra (1.2.4) taking it as अतिदेश (extended application) it has been taken like a ङित्. Therefore, य has been taken as ङित्. Now in क्ङिति च (1.1.5) there is अनुवृत्ति of इको गुणवृद्धी न. Therefore, it means to say: And that which otherwise would have caused गुण or वृद्धि in the room of इक्, does not do so, when it has an indicatory क्, ग् or ङ्. In क्ङिति च there is निमित्तसप्तमी (locative denoting cause). Therefore, there is no गुण to दिव् and by हलि च (8.2.77) it has become दीर्घ. Here by सिपि धातो रुर्वा (8.2.74) it has अनुवृत्ति of धातोः and of the whole sutra र्वोरुपधाया दीर्घः इकः (8.2.76) The meaning is: Of a root ending in र् or व् the penultimate इ or उ is lengthened before a consonantal begninning affix. Therefore, by lengthening it has become दीव्यति. Further the other forms will be made like पठति etc. viz. दीव्यति, दीव्यतः,

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1. The affix which is शित् (i. e. whose श् is इत्) and तिङ् is termed as सार्वधातुक. Therefore शप् तिप् तस् etc. are also termed as सार्वधातुक. In the above mentioned sutra सार्वधातुक has been called ङिद्वत् but the सार्वधातुक which is पित् . (i.e. whose प् is इत्) it is not ङिद्वत्. Therefore शप्, तिप्, सिप्, मिप् are not ङिद्वत्. But तस् झि etc. and श्यन्, श, श्नु etc. become ङिद्वत् ।

दीव्यन्ति, दीव्यसि, दीव्यथ:, दीव्यथ, दीव्यामि, दीव्याव:, दीव्याम:. The सिद्धि of all of them is as has been done before. The only difference is that in place of शप् we have श्यन् by दिवादिभ्य: श्यन् and prohibition of गुण by क्ङिति च and lengthening by हलि च. The rest of the forms are like पटति etc.

(3) तुदति. The अनुनासिक अकार of तुद is termed इत् and elided by 1.3.2. As it is a root of the तुदादि class we have तुद् शप् तिप् as before and by तुदादिभ्य: श: (3.1.77)—The श is substituted for शप् after the roots of the तुदादि class, when a सार्वधातुक affix denoting an agent follows. Here also श comes in place of शप्, so we have तुद् श तिप्. Having performed इत् संज्ञा and elision as before, we have तुद्+अ+ति. Here अ of श is like श्यन् (3.4.112) as सार्वधातुक. By 7.3.86 लघूपधगुण (substitution of गुण for the short penultimate vowel) is available. By 1.2.4 अ has become ङिद्वत् and by क्ङिति च (1.1.5) there is prohibition of गुण, so we have तुद्+अ+ति =तुदति. Further तुदत:, तुदन्ति, तुदसि, तुदथ:, तुदथ, तुदामि, तुदाव:, तुदाम: are formed as before by application of the sutras. In दीव्यति there is lengthening of the vowel also, otherwise all the sutras in तुदति and दीव्यति are the same. The readers will not find any difficulty in understanding them.

(4) सुनोति—ञ् of षुञ् becomes इत् and लोप by (1.3.3). धात्वादे: ष: स: (6.1.62) (धात्वादे: 6.1; ष: 6.1; स: 1.1). There is the substitution of स् in the room of ष् being the initial of a verbal root. Therefore, by substituting स् in place of initial ष् we have सु+शप्+तिप् as before and by स्वादिभ्य: श्नु: (3.1.73), the श्नु substituted for affix शप् after the roots of स्वादि class when a सार्वधातुक affix denoting

an agent follows. Therefore, we have सु श्नु तिप्. श्, प् being termed as इत् and elided, in सु नु ति by taking ति as सार्वधातुक as before by सार्वधातुकार्द्धधातुकयो: (7.3.84) the उ of नु becomes गुण and we have सुनोति. In सुनोति as श्नु or नु is शित् it has been treated as सार्वधातुक and so उ of श्नु is liable to become गुण, but like श्यन् of दीव्यति श्नु is also treated as ङिद्वत्, by क्ङिति च there is prohibition (निषेध), so we have सुनोति. In सुनुतप् as तस् is सार्वधातुक and treating तस् as ङित् गुण will not take place. The form सुनुत: is made. In सुवन्ति there is semivowel by हुश्नुवो: सार्वधातुके (6.4.87). There is अनुवृत्ति of अचि (6.4.77), of यण् from इणो यण् (6. 4.81), of अनेकाच: असंयोगपूर्वस्य from एरनेकाचोऽसंयोगपूर्वस्य (6.4.82) and of अङ्गस्य (6.4.1). The meaning is: The semivowel व् is substituted for the उ of हु and for that of श्नु (the characte istic of the fifth class roots) before a सार्वधातुक affix begninning with a vowel, when the अङ्ग (stem) consists of more than one syllable and the उ is not preceded by a conjunct consonant. Here there is only one extra sutra. सुनोषि being formed as before, here by आदेशप्रत्यययो: (8.3.59) (the explanation of this sutra may be seen in Lesson IX). The सकार of सिप् becoming षत्व, we get सुनोषि. सुनोषि, सुनुथ:, सुनुथ. In सुनोमि all that is done before takes place. In सुनुव:, सुनुम: all सिद्धि will be done like सुनुत:. Here लोपश्चास्यान्यतरस्यां म्वो: (6.4.107) (लोप: 1.1; च अव्यय; अस्य 6.1; अन्यतरस्याम् अव्यय; म्वो: 7.2) is applied. In this there is the अनुवृत्ति of उतश्च प्रत्ययादसंयोगपूर्वात् (6.4.106), so the meaning is: 'The उ of the affix (विकरण उ and श्नु) where not preceded by a conjunct consonant may be elided optionally before a personal ending beginning with म् or व्. Therefore, the उकार of the affix is elided optionally. After elision, the forms

सुन्वः सुन्मः are formed and without elision they were सुनुवः and सुनुमः respectively. Whenever there is any difficulty in understanding the meaning of a sutra it should be referred to the Ashtadhyayi Bhashya or Kashika.

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Thirteenth Lesson

तनोति, क्रीणाति, अत्ति and जुहोति

(5) तनोति—तनु being termed इत् and elided becomes तन् शप् तिप्. तनादिकृञ्भ्य उ: (3.1.79). It being a root of तनादि class उ is substituted in place of शप् as before, so it is तन् उ तिप् and then तन् उ ति. As before तिप् has been treated as सार्वधातुक and then by सार्वधातुकार्धधातुकयो: (7.3.84), it has become गुण, we have तनोति. In तनुत: it is like ङित् and by क्ङिति च there is prohibition of गुण we have तनुत:, तन्वन्ति—तन् उ अन्ति. As there is prohibition of गुण here and by (6.1.74) becoming यण् it is तन्वन्ति, तनुथ:, तनुथ, तनोमि, तनुव:, or तन्व:, तनुम: or तन्म: as before by (6.4.107) there are two forms of the last two.

(6) क्रीणाति—डुक्रीञ् after being termed इत् and elided—क्री शप् तिप्. Here we have क्र्यादिभ्य: श्ना (3.1.81). The श्ना is substituted for शप् affix after the roots of the क्र्यादि class when a सार्वधातुक affix follows denoting the agent. As before there is terming of इत् and elision we have क्री ना ति. There is ङित् extension (1.2.4) to ना and prohibition of गुण. रषाभ्यां नो णः समानपदे (8.4.1) means: After र् and ष् the ण् is the substitute for न् when they occur as component letters of the same पद (word). So in क्रीनाति we have न् followed by र् but there is the obstruction of ई in between. Therefore अट्कुप्वाङ्नुम्व्यवायेऽपि (8.4.2). Here from (8.4.1) there is अनुवृत्ति of रषाभ्यां नो णः. The meaning of the sutra is: The substitute ण्

takes the place of न् even when a vowel or य् व् ह् or a guttural or labial or the preposition आ or the augment नुम् intervenes causing separation. As the प्रत्याहार includes the vowel ई and in spite of its intervention न् is changed to ण् and so we have क्रीणाति.

After this the forms of क्रीणीतः, क्रीणन्ति are formed. Of these in क्रीणातः क्री ना तस् by ई हल्यघोः (6.4.113) the आकार of श्ना is replaced by ई. In this sutra there is अनुवृत्ति of श्नाभ्यस्तयोरातः from 112, of सार्वधातुके from 110, and क्ङिति from 98. It means to say: Before a सार्वधातुक कित् or ङित् affix beginning with a consonant the आ of श्ना and of the reduplicate stems is replaced by ई (except when the root is दा or धा (घु)). Here तस् is हलादि and ङित् and सार्वधातुक so आ is replaced by ई and there being णत्व as before it becomes क्रीणाति. Similarly क्रीणीथः, क्रीणीथ, क्रीणीवः, क्रीणीमः will also be formed as before. क्रीणासि and क्रीणामि will of course be formed. Now there remains क्रीणन्ति. Here by श्नाभ्यस्तयोरातः (6.4.112) (श्नाभ्यस्तयोः 6.2; आतः 6.1) there being अनुवृत्ति of सार्वधातुके क्ङिति लोपः as before, the meaning is: Before a सार्वधातुक कित् or ङित् affix beginning with a vowel the long आ of श्ना (the विकरण of the 9th class) and of the reduplicate stems is elided[1]. Therefore in क्री ना अन्ति there is elision of आ and णत्व as before; we have क्रीणन्ति.

(7) अत्ति—अद् शप् तिप्=अदिप्रभृतिभ्यः शपः (2.4.72).

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1. श्नाभ्यस्तयोरातः (6.4.112). Although in this sutra before a सार्वधातुक कित् or ङित् affix the elision of आकार has been ordained, but in ई हल्यघोः (6.4.113) before a सार्वधातुक कित् or ङित् beginning with a consonant the आकार has been ordered to be replaced by ई. The application of this sutra is in the अजादि सार्वधातुक only.

Here comes the अनुवृत्ति of लुक् from the sutra (2.4.58). The meaning is: After the roots of the class beginning with अद् (to eat) there is लुक् elision of the विकरण शप्. प्रत्ययस्य लुक्श्लुलुपः (1.1.60). The disappearance of an affix when it is caused by the words लुक्, श्लु or लुप् are designated by these termes respectively. After elision of शप् in अद् ति, खरि च (8.4.54) is applied. Here comes the अनुवृत्ति of झलां from the sutra झलां जश् झशि (8.4.52) and of चर् from अभ्यासे चर्च (8.4.53). It means to say: In the room of झल् there is the substitute चर् when खर् follows Therefore, अत्+ति=अत्ति, अद् तस् अत्तः, अद्+अन्ति= अदन्ति; अत्सि, अत्थः, अत्थ; अद्मि, अद्वः, अद्मः forms are made.

(8) जुहोति—हु शप् तिप्. In जुहोत्यादिभ्यः श्लुः (2.4.75) there is the अनुवृत्ति of शपः. The meaning is: After the roots of the class beginning with हु 'to sacrifice' there is श्लु elision of the Vikarana शप्. So there remains हु तिप्. Now श्लौ (6.1.10) (श्लौ 7 1) is applied. Here there is अधिकार of एकाचो[1] द्वे प्रथमस्य (6.1.1) and अजादेर्द्वितोयस्य (6.1.2):It means: After taking place of श्लु the first portion containing a single vowel, or the second portion containing a single vowel in a root beginning with vowel, there should be reduplication. हु हु ति. Here पूर्वोऽभ्यासः (6.1.4) (पूर्वः 1.1; अभ्यासः 1.1). The meaning is: The first of the two is called the अभ्यास or the Reduplicate. Therefore the first हु has been termed as अभ्यास. Further कुहोश्चुः (7.4.62) (कुहोः 6.2; चुः 1.1) has the अनुवृत्ति of अभ्यासस्य (7.4.58)

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1. If the explanation of these sutras in the सिद्धि of जुहोति with regard to द्विवंचन and अभ्यास is desired by a student or he has the capacity to follow it, then the द्वित्व and अभ्यास प्रकरण or the necessary sutras thereof may be explained here. Pour only so much oil as may not extingquish the lamp.

[which runs upto ई च गणः (7.4.97) i. e. upto the end of the Chapter] and there is the अधिकार of अङ्गस्य (6.4.1). It means: For the Guttural and ह् of a reduplicate there is substituted a Palatal. By this the ह् of the reduplicate is changed to झ्. And by अभ्यासे चर्च (8.4.53) and स्थानेऽन्तरतमः (1.1.49) the झ् of झल् is changed to ज् and so जुहुति is formed. Now taking तिप् as सार्वधातुक and becoming गुण as before by सार्वधातुकार्धधातुकयोः (7.3.84) it becomes जुहोति. In जुहुतः there is ङित् extension and prohibition of गुण as before. जुहुझि उभेऽभ्यस्तम् (6.1.5) (उभे 1.2; अभ्यस्तम् 1.1). It means:. The both are collectively called अभ्यस्त. Therefore both the जु हु being termed अभ्यस्त, अदभ्यस्तात् (7.1.4) (अत् 1.1; अभ्यस्तात् 5.1) is applied,. This is an अपवाद to झोऽन्तः(7.1.3). It means: अत् is the substitute for झ् after अभ्यस्त (reduplicated verbal stem). So being अत् it becomes जुहुअति. By हुश्नुवोः सार्वधातुके (6.4.87) there is यण् and जुह्वति is formed. जुहुसिप्, जुहोषि, जुहुथः, जुहुथ; जुहोमि, जुहुवः, जुहुमः forms are made. As for the remaining roots of 9th and 10th classes viz: रुधादि and चुरादि we shall take them up in the next lesson.

Fourteenth Lesson

(a) रुणद्धि

(9) As before रुध् शप् तिप्, we have रुधादिभ्यः श्नम् (3.1.78) by which श्नम् comes in place of शप्. But here there is one thing more मिदचोऽन्त्यात्परः (1.1.46) (मित् 1.1; अचः 6.1; अन्त्यात् 5.1; परः 1.1). The meaning is: मित् the augment that has an indicatory म्—which becomes इत् and लोप—comes after the last among the vowels. The श् and म् of श्नम् are इत्, so we have रुध् श्नम् तिप्. After इत् and लोप it becomes रुध् न ति. Being मित् श्नम् is placed after उ i.e. before ध्, we have रुन ध् ति. Now झषस्तथोर्धोऽधः (8.2.40) (झषः 5.1; तथोः 6.2; धः 1.1; अधः 5.1). The meaning is: ध् is substituted for त् and थ् coming after झष् (झ्, भ्, घ्, ढ्, ध्) but not after the root धा (दध्). Therefore, by this sutra in रु न ध् ति the त् of ति becomes ध्, we have रु न ध् धि. By झलां जश् झशि (8.4.52). The meaning: In the room of झल् letters (झ, भ, घ, ढ, ध, ज, ब, ग, ड, द, ख, फ, छ, ठ, थ, च, ट, त, क, प, श, ष, स, ह) there is substitution of जश् letters (ज, ब, ग, ड, द) when झश् letters (झ, भ, घ, ढ, ध, ज, ब, ग, ड, द) follow. Therefore ध् of रुध् is changed to द्, we have रु न द्धि. Now like क्रीणाति by रषाभ्यां नो णः समानपदे (8.4.1) and अट्कुप्वाङ्नुम्व्यवायेऽपि (8.4.2) न is changed to ण, we have रुणद्धि.

In रुन्द्धः, रुध् श्नम् तस्. All the sutras in रु न ध् तस् are applied as before. Here the elision of अ in न of श्नम् takes place by श्नसोरल्लोपः (6.4.111) (श्नसोः 6.2; अल्लोपः 1.1).

Here comes the अनुवृत्ति of क्ङिति (from 6.4.98) and of सार्वधातुके (from 6.4.110). It means: Before a सार्वधातुक कित् or ङित् the अ of श्न and अस् are elided. In रु न् ध् तस् the त of तस् is changed to ध as before by 8.2.40 and the first ध् to द् by 8.5.52, it becomes रु न् द् ध स् and then becomes रुन्द्ध:[1] as before.

रुणद्धि, रुन्द्धः, रुन्धन्ति, रुणत्सि, रुन्द्धः, रुन्द्ध, रुणद्ध्मि, रुन्ध्वः, रुन्ध्मः are other forms. Here झरो झरि सवर्णे (8.4.64) (झरः 6.1; झरि 7.1; सवर्णे 7.1). There is अनुवृत्ति of अन्यतरस्याम् (from 8.4.61) and that of हलः and लोपः from हलो यमां यमि लोपः (8.4.63). It means: A Mute or Sibilant (झर्) preceded by a consonant and followed by a homogeneous Mute or Sibilant is optionally elided. Therefore, ध of झर् follows द् and so in पक्ष (on this side) there becomes elision of द्, रुन्धः, रुन्ध, are formed,

Here our aim is to make the student understand the lesson once and if he forgets it afterwards there is no harm. It may be noted that we have taught so much lesson to the students in one day and that even to those who did not know Sanskrit at all. When a student understands the lesson, he becomes joyful and realises

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1. Here this much is to be understood that in नश्चापदान्तस्य झलि (8.3.24) there comes the अनुवृत्ति of the full sutra मोऽनुस्वारः (8.3.23). It means: The अनुस्वार is substituted for the न् and म्, not final in a पद, before the झल् letters (i.e. all consonants with the exception of Nasals and Semivowels). Therefore न् is changed to अनुस्वार and the latter to न् by अनुस्वारस्य ययि परसवर्णः (8.4.57). The meaning is: In the room of अनुस्वार when यय् follows a letter homogeneous with the latter is substituted. Therefore the अनुस्वार is again changed to न् and the form रुन्द्धः is made.

that he is progressing well. He begins to see the other bank and that too only in 14 or 15 days. If some students are weak they may be taught a little slowly. The teacher teaches the student something 'unknown' by means of 'known' and the latter on understanding it reaches a great height through perseverence. One who works half-heartedly can never be successful. When the teacher is not himself satisfied and has no faith or confidence in himself how will he be able to teach others. The proverb स्वयं नष्टः परान् नाशयति (he destroys himself as well as others) will hold good in this case.

(b) चोरयति

The tenth class of conjugation is चुरादि. The root is चुर् स्तेये. By the sutra सत्यापपाशरूपवीणातूलश्लोकसेनालोमत्वचवर्मवर्णचूर्णचुरादिभ्यो णिच् (3.1.25) (सत्याप............... चुरादिभ्यः 5.3; णिच् 1.1) comes णिच्. The meaning: The affix णिच् is employed after the words सत्यापपाश etc. and the roots of the चुरादि class. Here चुर् is first termed धातु and thereafter the affix is employed. चुर् णिच्=चुर् इ. By the sutra 3.4.114 णिच् gets the आर्द्धधातुक designation and becoming गुण by 7.3.84 चोर् इ=चोरि is formed. Now applied सनाद्यन्ता धातवः (3.1.32) which means that सनादि (from 3.1.5 to 31) i. e. all the words ending in the affixes beginning with सन् are called धातुs. Therefore चोरि has also been designated as धातु. It is to be noted here that चुर् is termed as धातु firstly by भूवादयो धातवः (1.3.1) and then after becoming चोरि it is newly termed धातु again by the above सूत्र (3.1.32). Now after becoming धातु संज्ञा again, all the previous sutras are applied as before, we have चोरि शप् तिप्. In चोरि अ ति it becomes

गुण by 7.3.84 चोरे अ ति and the ए of the latter becomes अय् by 6.1.75 चोरयति. Further like the forms of पठ, चोरयतः, चोरयन्ति, चोरयसि, चोरयथः, चोरयथ, चोरयामि, चोरयावः, चोरयामः (we all steal) are formed.

The students will realise how (in 14 days) they have understood the सिद्धि of the लट् लकार in the 10 classes of Conjugation. But by means of the Kaumudi style such knowledge could not have been possibly acquired even in six months.

Who should be removed from the class and why ?

The solution to an important problem.

Sometimes there are unworthy students in a class who disturb the minds of the teachers and the taught. As they are for want of knowledge of Hindi unable to note down what the teacher is explaining they waste the time of all and such students should be removed from the class. The reason is that by the time they will finish writing only others will have finished writing as well as understood the subject. The teacher will go on further and the fellow students will like to learn more but that unfortunate student has hardly finished his writing. Twice than the usual time will be wasted. He is, therefore, fit to be removed or as an alternative a separate class of such students should be formed.

Further, one who puts on questions out of point, does not pay attention when the subject is explained and goes on witnessing the monkey-dance is not fit to remain in the class. Such a person of faithless and doubtful nature is fit to be expelled from the class. If

a separate class of such students is started it may be of some use, but it is not an easy matter. What is the monkey-dance ? A father while started taking his food asked his son to get DAHI (curdled sour milk) from the shopkeeper. The son went for it as desired, but in the way he began to see the performance of Monkey-dance and forgot as to what he had been sent from his house for. The result was that by the time he returned home with DAHI his father had already finished taking his food. The purport is that the student should hear attentively that which is being taught and should not talk or put questions which have no bearing on the subject. If there is anything very important it may be asked after the lesson is over. If the teacher will think it proper he will answer the question. There is no use in holding irrelevent talks. This point must be kept in mind seriously as there is some mystery behind it, The talkatives, however, will never hesitate to waste their own and other's time and put them to loss.

The Retrospection of Fourteen Lessons.

Now let us recapitulate the lessons of 14 days. Like a lion we should retrospect. (The students should be made to repeat the following, no matter if they have to see their note-books).

1. **First Day** – Four kinds of words in Sanskrit, their definitions, classes, definition of Karaka and its classes have been learnt.

2. **Second Day**—Definition of a sutra. The seven kinds of sutras and their forms.

3. Third Day—What is अधिकार and roughly 15 अधिकारs have been taught.

4. Fourth Day—The form of the remaining 6 संज्ञा etc. their ordinary enumeration. The terms प्रातिपदिक and धातु and the remaining definitions of sutras.

5. Fifth Day—The necessary sutras i. e. places and efforts for the knowledge of pronunciation of letters.

6. Sixth Day—The method of finding the meaning of the sutras. The meanings (without cramming) of the लट्, लिट् and other ten लकारs.

7. Seventh Day—The consonant-ending word सुगण् with 21 affixes and their crude and refined forms. 21 forms of सुगण् after applying 21 affixes. Similarly such forms of 20 words ending in consonants. The beginning of सिद्धि in 'सुगण् सु'.

8. Eighth Day—The meaning of 9 sutras of इत्संज्ञा with अनुवृत्ति first in Sanskrit and then in Hindi by application of aforesaid 21 सुप् affixes.

9. Ninth Day—वाच्+जस्=वाचः and the सिद्धि of वाक्, वाग्. Further the सिद्धि of other forms of वाच् upto वाक्षु. Besides the सिद्धि of the word पुरुष by means of all the sutras.

10. Tenth Day—The full सिद्धि of पठति.

11. Eleventh Day—The सिद्धि of पठतः, पठन्ति, पठामि and भवति, भवतः etc.

12. Twelfth Day—The सिद्धि of दीव्यति, तुदति, सुनोति, सुनुतः, सुनोषि etc.

13. Thirteenth Day—तनोति, तनुतः तन्वन्ति; क्रीणाति,

14. Fourteenth Day—रुणद्धि, रुन्धः, रुन्धन्ति and चोरयति. The सिद्धि of all these forms has been fully explained without any recourse to cramming.

It should also be noted as special instructions that these 14 day lessons can take 18 or even 20 days in some cases. It all depends on the experience of the teachers. I can verify this from my own experience that I have taught these lessons in 10 to 14 days in certain cases i.e. some students have been able to finish these lessons in 10 days after fully understanding them. By this method only that much should be taught as students are able to grasp and then request to be taught more. But such students who lose their mental equilibrium through fear presuming it to be a mountain from a distance cannot be treated as worthy of credence. The teacher himself must be confident that he will be able to finish so much work in such and such a time. The work must not be hampered by the slow moving students and the time of others must not be allowed to be wasted. On the fourteenth day there should be a recapitulation of what has been taught.

Here it may also be noted that some students study the lessons themselves without the help of a teacher. A few of them came to me after doing the lessons themselves and their having been subject to overwork was but natural. Whether with the help of a teacher or the student does it by himself, the significance of the sutra system begins to be realised, if the lessons are finished in 14-15 days in this order. When a clear knowledge of the subject has been acquired

through the sutra system, one is bound to have a firm faith in entering the domain of Grammar.

After learning this much of the subject, the student acquires enough acquaitance with अधिकार and संज्ञा sutras, some idea of 10 लकारs, the method of declining 20words and the Conjugation of the 10 classes of verbal roots in the लट् लकार without any resort to cramming. He is convinced that the knowledge which he has acquired in 14 or 15 days is not at all possible to a student of Kaumudi even in six month time. Just to verify this you may ask a student of मध्यमा or विशारद any of the सिद्धिs from the lessons of 10-12 days and you will find his inability to explain it. We have no doubt whatsoever. How a particular sutra has acqired the meaning (as given in the Kaumudi) cannot be explained by the student alone, but even the teacher will not be able to do so, unless he has been taught grammar according to the sutra system. When this thing is made clear to the student he is enamoured of it. There fore, I say that if a student studies with us for 15 days he will know the full details of the system. As far as possible I teach these fourteen day lessons myself to the students. Then after taking these things into consideration, I decide as to how I should teach him. If one process does not prove to be successful, I try the second, the third one till I am able to make easy the most difficult subject to the student. When he himself says that he has fully understood the matter, then alone I proceed further. This is the most essential point. In spite of my being questioned repeatedly by the students I do not get angry, confused or tired.

Sanskrit Books

In view of those who are quite new to Sanskrit, the students should be taught Sanskrit in the first 14 days at least for three quarters of an hour every day. In this way two sets of lessons should go on in two hours or at least an hour should be assigned for the Ashtadhyayi and half an hour for the Sanskrit study. After one month Sanskrit study and translation should be given one hour each every day,or as an alternative, those who do not know Sanskrit at all should be taught it for a month in the beginning and then the 44 day course may be commenced. But it is also my experience that if those who do not know Sanskrit are first taught it for 15 days according to the Ashtadhyayi system and then Sanskrit study and translation are taken, it proves more useful, they find it easier and interesting. But this may be done according to the circumstances. If a little knowledge of Sanskrit is made in the beginning then it can be helpful both to the teacher and the taught. This particularly depends on the teacher.

The Sanskrit books which we recommended for study are now quite unavailable. We have therefore, deleted their names from the present edition. Now संस्कृत प्रवेशिका by Shri Pt. J. P. Chaudhari (Address—J. P. Chaudhari and Sons, Booksellers Nichi Bagh, Varanasi) and संस्कृत बालादर्श in four parts by Shri K. L. V. Shastri of Madras (Publishers—R. Vidyadhar and Sons, Booksellers, Kalapati, Palighat-3, South India) may be utilized[1].

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1. Shri Pt. Vijnan Bhikshu is doing excellent work for the propagation of Sanskrit at Manglore (Mysore state now known as

Besides, we are also trying to prepare or get prepared a book on translation according to our taste for those who want to do the 44 day lessons, but that depends on our getting time. All this is in the womb of the future.[1]

Many persons suggested to add one piece of translation after each lesson, but we could not fall in line with them. Therefore a separate book on translation will be brought out when possible.

Karnatak). He has written a book 'Sanskritankuram' which is very useful for knowledge of Sanskrit for the beginners. This can be had from the Ram Lal Kapoor Trust.

1. Owing to sudden demise of the author on 21st December 1964, this book could not be prepared. The students may use both the above mentioned books. Y. M.

Fifteenth Lesson

Karaka (1)

Today we shall impart some general knowledge about कारक and विभक्ति. There are 8 विभक्तिs if we may include सम्बोधन in them. In fact, there are 7 विभक्तिs and in सम्बोधन there is the first विभक्ति. In this way we should understand that there are 7 विभक्तिs. There are 6 कारकs. Any thing that helps towards the accomplishment of an action is a कारक, that is that action cannot be done without it. In view of this the Genetive and the Vocative cannot be called कारकs, because both of them do not help in creating an action. Now we take up the कारक sutras in the order of the Ashtadhyayi.

कारके (1.4.23) has अधिकार upto (1.4.55).

(1) ध्रुवमपायेऽपादानम् (1.4.24) (ध्रुवम् 1.1; अपाये 7.1; अपादानम् 1.1; कारके 7.1). The meaning: A noun whose relation to an action is that of a fixed point from which departure takes place is called अपादान or Ablative.

Now we also take up the विभक्ति sutra with this—

अपादाने पञ्चमी (2.3.20) (अपादाने 7.1; पञ्चमी 1.1) The meaning: When the अपादान कारक is denoted the fifth case affix is employed as वृक्षात् पर्णं पतति. 'A leaf falls from a tree.'. The tree has अपादान संज्ञा according to the previous sutra and by this sutra is employed the fifth case affix. It should be noted that the action of falling is not possible until there are (1) the thing from which

it falls, (2) the thing that falls and (3) the base on which it fall. All these are helpful in the action of falling and so all of them are कारकs. 'A leaf falls on the ground from the tree'. Here the tree has the अपादान संज्ञा, the leaf is in the कर्त्ता (nominative) and the ground in अधिकरण (locative case) संज्ञा.

In this way from ध्रुवमपायेऽपादानम् (1.4.24) to भुवः प्रभवः (1.4.31) in these 8 sutras sage Panini has put all the sutras of the आपादान संज्ञा. As indicated by these in words of the अपादान संज्ञा the पञ्चमी विभक्ति will take place by अपादाने पञ्चमी (2.3.28). The subject of विभक्ति extends from अपादाने पञ्चमी (2.3.28) to दूरान्तिकार्थेभ्यो द्वितीया च (2.3.35). The sutra अपादाने पञ्चमी declares that 'When the अपादान कारक is denoted, the fifth case affix is employed'. But even where there cannot be अपादान संज्ञा there can be the fifth case-ending. Even that has been fully dealt with by Panini, the great intellectual, at one place. In the same way with regard to the subject of कारके (1.4.23) there is अपादान संज्ञा in the sutras. As for the subject of विभक्ति (2.3.28 to 35) the पञ्चमी विभक्ति has been dealt with. In this way the subject of अपादान and पञ्चमी विभक्ति ends here in full. There is no necessity of looking for it anywhere else. All the कारकs and विभक्तिs with regard to both these subjects (1.4.23 to 55 and 2.3.1 to 73) will be found by the readers at one place with full detail. This goes to show how vast was the intelligence of Panini.

(2) कर्मणा यमभिप्रैति स सम्प्रदानम् (1.4.32) (कर्मणा 3.1; यम् 2.1; अभिप्रैति verb; सः 1.1; सम्प्रदानम् 1.1). The meaning is: The person whom one wishes to connect with the object of giving is called सम्प्रदान or recepient. चतुर्थी

सम्प्रदाने (2.3.13). In denoting the सम्प्रदान कारक, the fourth case affix or the Dative is employed after the noun e.g. देव: रामाय पुस्तकं ददाति 'Deva gives a book to Rama'. Here Rama is सम्प्रदान कारक. Until the agent Deva puts the book in the hands of Rama or Rama takes it, the action of giving is not complete. The action of giving cannot be complete even without the recepient, it should be understood. Therefore, the recepient Rama is also the doer of action, because he performed the action of giving. In this way the performer of an action is कारक. From 1.4.32 to 41 there are 10 sutras of सम्प्रदान संज्ञा and from 2.3.13 to 17 there are 5 sutras on the subject of चतुर्थी विभक्ति i.e. in these 15 sutras the whole matter of सम्प्रदान कारक and चतुर्थी विभक्ति is complete, and it can be followed all at once without anyd ifficulty.

(3) साधकतमं करणम् (1.5.42) (साधकतमं 1.1; करणम् 1.1). That which is most efficient means for the accomplishment of the action is called the Instrument or करण कारक. कर्तृकरणयोस्तृतीया (2.3.18)(कर्तृकरणयो: 7.2; तृतीया 1.1). There is अधिकार of अनभिहिते (2.3.1). Therefore, अनभिहिते has also come here. It means to say: The third case affix is employed in denoting the agent or the instrument, provided they are not expressed otherwise (i.e. by verbal affixes etc). e. g. देव: मुखेन फलं खादति (Deva eats the fruit with his mouth). From 1.4.42 to 44 these three sutras are of करण संज्ञा. There in connection with विभक्ति the sutras from 2.3.18 to 27 are about the तृतीया विभक्ति. It has also been mentioned here as to where there can be तृतीया विभक्ति even without the करण संज्ञा. In this way the subject of करण कारक has been finished.

(4) आधारोऽधिकरणम् (1.4.45) (आधारः 1.1; अधिकरणम् 1.1). The meaning: That which is related to the action as the site where the action is performed (by reason of the agent or the object being in that place) is called अधिकरण or the Location. As for विभक्ति the sutra is सप्तम्यधिकरणे च (2.3.36). (सप्तमी 1.1; अधिकरणे 7.1 ; च अव्यय). The meaning of the sutra is: The seventh case affix is employed when the sense is that of location as well as after the words meaning 'distant' or 'near'. In this way in the अधिकरण कारक there are 4 sutras from 1.4.45 to 48. In connection with the विभक्ति there are, 10 sutras regarding the सप्तमी विभक्ति from 2.8.36 to 45. Therefore in these 14 sutras the अधिकरण कारक (or the Location) and the सप्तमी विभक्ति (or the Seventh case affix) are completed.

Sixteenth Lesson

Karaka (2)

(5) कर्तुरीप्सिततमं कर्म (1.4.49) (कर्तु: 6.1; ईप्सिततमम् 1.1; कर्म 1.1). The meaning: That which is especially desired by the agent to be accomplished by the action is called the object or कर्म. Here there are 5 sutras of कर्म कारक from 1.4.49 to 53. कर्मणि द्वितीया (2.3.2) (कर्मणि 7.1; द्वितीया 1.1). There is अधिकार of अनभिहिते. The meaning: Second case affix is employed in denoting the कर्म, provided it is not expressed otherwise (i.e. by verbal affix or कृत् or तद्धित or समास). There are 11 sutras of the द्वितीया विभक्ति. So much is the subject of कर्म (object) and द्वितीया विभक्ति (Second case affix).

(6) Now we take up the Nominative case and the First विभक्ति— स्वतन्त्र: कर्त्ता (1.4.45) (स्वतन्त्र: 1.1; कर्त्ता 1.1) Whatever the speaker chooses as the independent, principal and absolute source of action is called कर्त्ता or agent.

तत्प्रयोजको हेतुश्च (1.4.55) (तत्प्रयोजक: 1;1; हेतु: 1.1, च अव्यय) That which is the mover thereof i.e. of the independent source of action, is called हेतु or cause as well as कर्त्ता or agent,

In a sentence the subject or the object is connected with the verb. When subject is connected with the verb, the latter is कर्तृवाच्य i.e. the task of the subject is expre-

ssed by the verb e.g. देवदत्तः वेदं पठति (Devadatta reads the Veda). In कर्तृवाच्य as the verb does not specify about the object there is the second case. When the object is connected with the verb the former is expressed by the latter e.g. देवदत्तेन वेदः पठ्यते (By Devadatta the Veda is read). In this case the objectiveness of the Veda is expressed by पठ्यते and so the second case is not used. As the agency of the subject is not mentioned the Third case affix is used by कर्तृकरणयोस्तृतीया.

When the verb expresses the subjectiveness of the subject or objectiveness of the object then the प्रातिपदिक, leaving aside the part of subjectiveness or objectiveness, has only its own meaning to express. Therefore, for it प्रातिपदिकार्थलिङ्गपरिमाणवचनमात्रे प्रथमा (2.3.46). Where the sense is that of the प्रातिपदिक (Nominal base) only or of gender only or of measure only or of number only, the first case affix is used e.g. उच्चैः. Here nothing more is desired than the sense of the प्रातिपदिक. In the same way where the sense is of the gender only there is the First case affix e.g. तटः, तटी, तटम्, of measure only द्रोणः, खारी, आढकम्, of number only एकः, द्वौ, त्रयः. Here this sutra is about the First case affix, only this much needs to be understood. Where the First case affix occurs we should note तिङ्समानाधिकरणे प्रथमा (महाभाष्य). That which has the same case-relation with a verb is in the First case. This is a general definition. देवदत्तः वेदं पठति (Devadatta reads the Veda). Here the verb पठति has the case-relation with the subject Devadatta i.e. the action of reading is being in Devadatta. Devadatta is the agent of the action and directly expressed by the verb. Therefore, this verb is called कर्तृवाच्य (active voice). Agency (sub-

jectiveness)is being shown,indicated or expressed here by the verb. वेदः पठ्यते देवदत्तेन (the Veda is read by Deva-datta). Object, the Veda, has the same case-relation with the verb पठ्यते. Therefore, here the object of rea-ding,the Veda, is being shown indicated or expressed by the verb पठ्यते. Therefore it is कर्मवाच्य (passive voice). Here the subjectiveness of Devadatta is not intended or expressed by the verb. Therefore, by कर्तृकरणयोस्तृतीया (2.3.18) there is the Third case affix there being no expression of the subject.

अभिहिते प्रथमा (In assertion there is प्रथमा विभक्ति) declares the Mahabhashya (2.3.46). Therefore in the intended object there is प्रथमा विभक्ति either by the sutra or any of the two Vartikas. This should be noted very carefully as it will be greatly used.

(7) In addressing there is प्रथमा विभक्ति by सम्बोधने च (2.3.47) i.e. the First case affix is employed in the sense of addressing.

(8) Now there remains the Sixth case affix. We have षष्ठी शेषे (2,3.50) (षष्ठी 1.1; शेषे 7.1). The Sixth case affix is employed in the remaining case other than obje-ctive etc. This subject extends from 3.4.50 to 73. In this way the subject of कारक and विभक्ति generally ends here. The whole subject can be finished in two days when so desired. This subject of कारक and विभक्ति should not take more than a week. The reader should see that there is no need of making सिद्धि. We have already made सिद्धि of the word पुरुष. Their सिद्धि is also done in the same way.

Seventeenth Lesson

समास

Now we state some ordinary points about समास (compound). Compound or समास means abbreviation. Where many inflected words have been reduced to one word, many case-endings to one case-ending and many accents to one accent is called a compound. For example राज्ञः पुरुषः (a king's man)=राजपुरुषः; कूपस्य जलम् (the water of a well)=कूपजलम्; विद्यायाः भवनम् (house of learning)=विद्याभवनम्. Here two separate words have been joined together to form one word and in राज्ञः पुरुषः=राजपुरुषः, there is one case-ending in place of two i.e. the case-endings of both members are elided and a new one is employed.

There are four kinds of compound viz. 1. Avyayibhava; 2. Tatpurusha; 3. Bahuvrihi; 4. Dvandva.

1. The characteristic of Avyayibhava is that the meaning of the first member of it is predominant e.g. उपकुम्भम्=near the pitcher (कुम्भ). Here 'उप' near has predominance in meaning. Therefore, it is Avyayibhava.

2. Tatpurusha. Where the meaning of the last member is predominant e.g. राज्ञः पुरुषः=राजपुरुषः (a king's man) कूपस्य जलम्=कूपजलम् (water of the well); विद्यायाः भवनम्=विद्याभवनम् (the house of learning). When it is said—राजपुरुषम् आनय, 'Bring the king's man', the 'man' will be brought, not the 'king'. कूपजलम् आनय

'Bring the well-water', the water will be brought and not the well. Therefore, in राजपुरुष the sense of the पुरुष (second member) is predominant and in the कूपजलम् the sense of water is predominant. It is therefore, a तत्पुरुष compound.

There are nine kinds of तत्पुरुष Compound. (1) द्वितीया (Accusative); (2) तृतीया (Instrumental); (3) चतुर्थी (Dative); (4) पञ्चमी (Ablative); (5) षष्ठी (Genetive); (6) सप्तमी (Locative); (7) कर्मधारय (Appositional compound); (8) नञ् (Negative) and (9) द्विगु (Numerical compound).

(3) बहुव्रीहि. Here the sense of other than the constituent members is prominent e.g. लम्बकर्णः=लम्बौ कर्णौ यस्य i.e. Devadatta (who has long ears). लम्बकर्ण is an adjective qualifying देवदत्त. If it is said लम्बकर्णमानय= Bring the man with long ears, so Devadatta will be brought, neither 'long' nor 'ears' As the sense of other than the constituent members is prominent so लम्बकर्णः is बहुव्रीहि compound.

(4) द्वन्द्व. When the sense of both words compounded is equally important e.g. रामलक्ष्मणौ, युधिष्ठिरभीमार्जुनाः. Here the sense of all the words is equally important. रामलक्ष्मणौ गच्छतः=Rama and Lakshmana are going. Here both are eqally important in the act of going, not only one.

There are two kinds of द्वन्द्व compound.

(a) इतरेतरयोगद्वन्द्व e.g. रामलक्ष्मणौ, रामलक्ष्मणभरताः etc. It is dual or plural according to the number of objects denoted by it, two or more than two.

(b) समाहारद्वन्द्व. It implies the sense of an aggregate. As aggregate is one, so in this only singular number is used e.g. पाणिपादम्=पाणि (hand) and पाद (foot). अष्टाध्यायीमहाभाष्यम्=अष्टाध्यायी and महाभाष्य. आदैच्=आत् long आ and ऐच्, ऐ, औ.

Now we take up the सिद्धि of compounds in a brief and easy manner.

समर्थः पदविधिः (2.1.1). This is an interpreting aphorism. From प्राक्कडारात् समासः (2.1.3) to (2.2.38) is the अधिकार of समास. अव्ययीभाव compound is from sutra अव्ययीभावः (2.1.5) to (2.1.20). तत्पुरुष compound is from sutra तत्पुरुषः (2.1.21) to (2.2.22). बहुव्रीहि compound is from 2.2.23 to 2.2.28. चार्थे द्वन्द्वः (2.2.29) is the sutra of द्वन्द्व compound.

देवस्य गृहम्; वेदस्य अध्यापकः (देव+ङस्) + (गृह+सु) तथा (वेद+ङस्) + (अध्यापक+सु). The sutra षष्ठी (2.2.8) is applied. Here comes the अनुवृत्ति of the words सुप्, सहसुपा, समासः, तत्पुरुषः, समर्थः. The meaning of the sutra is: A word ending with a sixth case affix is compounded with a case inflected word with which it is in construction and the compound is तत्पुरुष. (वेद+ङस् अध्यापक+सु) the aggregate of all four is designated by the समास संज्ञा. Here वेदस्य अध्यापकः, अध्यापकः वेदस्य; देवस्य गृहम् or गृहं देवस्य what ever be the विग्रह, the sutra प्रथमानिर्दिष्टं समास उपसर्जनम् (1.2.43) (प्रथमानिर्दिष्टम् 1.1; समासे 7.1; उपसर्जनम् 1.1) is employed. In a Compound-sutra the word that is exhibited in the First (Nominative) case is called उपसर्जन or the secondary word. In the sutra षष्ठी (2.2.8) the word is singular of the first (Nominative) case and so the words in the Sixth (Genetive) case will be designated as उपसर्जन. In the above sentences the words वेदस्य and

देवस्य have been termed as उपसर्जन. उपसर्जनं पूर्वम् (2.2.30) (उपसर्जनम् 1.1; पूर्वम् 1.1). The उपसर्जन is to be placed first in a compound. Therefore, here वेदस्य and देवस्य have come first and the compounds वेदस्य अध्यापकः, देवस्य गृहम् are formed i.e. (वेद+ङस्, अध्यापक+सु; देव+ङस्, गृह+सु). This is how the compounds are formed. Now कृत्तद्धितसमासाश्च (1.2.46)) (कृत्तद्धितसमासाः 1.3, च अव्यय). The forms ending in कृत् affixes or तद्धित affixes or compound are also called प्रातिपदिक. The whole aggregate is termed as प्रातिपदिक, then by सुपो धातुप्रातिपदिकयोः (2.4.71) (सुपः 6.1; धातुप्रातिपदिकयोः 6.2) there is लुक् of सुप्. There comes the अनुवृत्ति of लुक् from sutra 2.4.58. The sutra means: There is लुक् (elision) of the case affix of a word when it gets the name of a verbal base or a nominal base. Therefore, by this there is लुक् (elision) of the Sixth and the First case. देव गृह=देवगृह; वेद अध्यापक=वेदाध्यापक are the reduced forms. As it is termed समास, by कृत्तद्धितसमासाश्च (1.2.46) it is designated as new प्रातिपदिक and by ङ्याप्प्रातिपदिकात् (4.1.1)and other sutras. देवगृह+सु=देवगृहम्, वेदाध्यापक+सु=वेदाध्यापकः are formed like पुरुष. It should also be noted that this subject of compound can be completed in 8-10 days, but for the present only this much is to be read.

Eighteenth Lesson

संज्ञाप्रकरण (१)
The Technical Terms (1)

Now we take up the संज्ञा sutras. First let us know why the संज्ञाs, the tech. terms, are laid down? (Answer) संज्ञा करणं व्यवहारार्थं लोके. संज्ञा (tech. term) or name is employed in the world for the sake of usage. If we call Devaraja or Suniti, then out of 10 or 20 thousand men the person whose name is Devaraja or Suniti will come forward. But if we do not use the name, then it will be difficult to call the desired person. How shall we differentiate him amongst 10 or 20 thousand. In the same way sage Panini has employed some संज्ञाs or names (tech. terms) in his Ashtadhyayi for the sake of usage. For example, in common usage वृद्धि means 'increase' but sage Panini has technically termed आ, ऐ, औ as वृद्धि (1.1.1). गुण means 'virtue' but in Grammar अ, ए, ओ are called गुण (1.1.2). When two or more than two consonants are joined it is called संयोग (1.1.7). Ordinarily it means, 'meeting' but in Grammar the consonants unseparated by a vowel are called conjunct consonants. Similarly, in ordinary parlance वृद्ध means an old man, but in Grammar that word among the vowels of which the first is a वृद्धि is called वृद्ध (1.1.72). By saying वृद्ध in Grammar the said word will be understood, not an old man.

When a new man comes to a house, he must know the names of the members of the house, then only he will be able to make transactions in the family, otherwise he will have to sit alone without talking to anybody. Our students are entering the sutras of Ashtadhyayi, so they must be acquainted with the संज्ञाs admitted by Panini. Out of these we have already given merely the names of the संज्ञाs of Chapter I in the Lesson of the Second Day. We now explain their formation.

(1) वृद्धि—वृद्धिरादैच् (1.1.1) (वृद्धि: 1.1; आदैच् 1.1) आत् (आ) ऐच् (ऐ and औ) are called Vriddhi irrespective of the fact whether they themselves are formed by means of the sutras as आ in शाला, ऐ in ऐश्वर्य: and औ in औपगव:.

(2) गुण—अदेङ् गुण: (1.1.2) (अदेङ् 1.1, गुण: 1.1). अत् (अ) एङ् (ए and ओ) are called guna as ब्रह्मर्षि:, देवेन्द्र:, सूर्योदय:.

(3) संयोग—हलोऽनन्तरा: संयोग: (1.1.7) (हल: 1.3; अनन्तरा: 1.3; संयोग: 1.1). Consonant unseparated by a vowel are called conjunct consonants as ग् and न् in अग्नि and न् द् र् in इन्द्र are conjunct consonants.

(4) अनुनासिक—मुखनासिकावचनो ऽनुनासिक: (1.1.8) (मुखनासिकावचन: 1.1; अनुनासिक: 1.1). That which is pronounced by the nose along with the mouth is called Anunasika or nasal as पठँ सुँ. (It should be noted that this sign of nasal was in the धातुपाठ etc. in the ancient time, but has been discontinued for about 1,500 years).

(5) सवर्ण—तुल्यास्यप्रयत्नं सवर्णम् (1.1.9) (तुल्यास्यप्रयत्नम् 1,1; सवर्णम् 1.1). Those whose Place of utterance and effort are similar are called Savarna or homogeneous letters as तव+अत्र=तवात्र; यदि+इदम् =यदीदम्; भानु+उदय: =भानूदय:, Here by the sutra 6.1.97 it becomes long.

नाज्झलौ (1.1.10) (न अव्यय; अज्झलौ 1.2). There is, however, no homogeneity between vowels and consonants, though their place and effort be similar, as दधि+शीतलम्. There is no lengthening of vowel on account of non-homogeneity.

(6) प्रगृह्य—ईदूदेद्द्विवचनं प्रगृह्यम् (1.1.11) (ईदूदेद्द्विवचनम् 1.1; प्रगृह्यम् 1.1). A dual case-affix ending in ई or ऊ or ए is called Pragrihya or excepted vowels which do not admit of Sandhi or Euphonic combination as अग्नी इमौ, वायू इमौ, माले इमे. Here in the first example there is availability of सवर्ण दीर्घ, in the second of यण् and in the third of अय् substitution, but by 6.1.121 original stage (without euphonic modification) is retained. From 11 to 18 are the sutras of प्रगृह्य term.

(7) घु—दाधाघ्वदाप् (1.1.19) (दाधा: 1.3; घु 1.1; अदाप् 1.1). The verbal basis having the forms of da and dha are called Ghu except दाप् and दैप् as प्रणिदाता. On account of घु संज्ञा by 4.8.17 न् is changed into ण्.

(8) घ— तरप्तमपौ घः (1.1.21) (तरप्तमपौ 1.2; घः 1.1). The affixes tarap and tamap are called घ as कुमारितरा. Here taking घ संज्ञा as subsequent the preceding vowel is shortened by 6.3.42.

(9) संख्या—बहुगणवतुडति संख्या (1.1.22) (बहुगणवतुडति 1.1; संख्या 1.1) The words 'bahu' (many), gana (class) and the words ending in the affix 'vatu' and 'dati' are called numerals (samkhya). बहुधा, गणधा, यावद्धा, कतिधा. On account of संख्या संज्ञा, by 5.3.42 the affix धा is prescribed.

(10) षट्—ष्णान्ता षट् (1·1.23) (ष्णान्ता 1.1; षट् 1.3). The Samkhyas having ष् or न् as there final are called 'shat'. षट् सन्ति, पञ्च सन्ति. On account of षट् संज्ञा, by षड्भ्यो लुक् (7.1.22) there is लुक् elision of जस् and शस्.

(11) निष्ठा—क्तक्तवतू निष्ठा (1.1.25)(क्तक्तवतू 1.2; निष्ठा 1.1) The affixes 'kta' and 'ktavatu' are called Nishtha. चितः. चितवान्. Here by 3.2.102 comes the affix Nishtha.

(12) सर्वनाम—सर्वादीनि सर्वनामानि (1.1.26) (सर्वादीनि 1.3; सर्वनामानि 1.3) The words Sarva (all) and the rest are called Sarvanama or Pronouns. सर्वस्मै, सर्वस्मात्, सर्वस्मिन्. On account of their being called सर्वनाम by 7.1.14 and 15 स्मै स्मात् and स्मिन् are substituted. Here सर्वनाम-संज्ञा runs from sutra 26 to 35. Amongst सर्वनाम the words सर्व, युष्मद्, अस्मद्, किम् etc. are well known. The practice of declension of these words should be done with thc help of Namika.

(13) अव्यय—स्वरादिनिपातमव्ययम् (1.1.36). (स्वरादिनिपातम् 1.1; अव्ययम् 1.1). The words स्वर् (heaven) etc. and the particles are called indeclinables. स्वः, प्रातः, पुनः, च, यदि, अपि, ननु, खलु. On account of अव्ययसंज्ञा by 2.4.82 there is लुक् elision of सुप्. Here from 36 to 40 there is अव्यय-संज्ञा.

(14) सर्वनामस्थान—शि सर्वनामस्थानम्, सुडनपुंसकस्य (1.1. 41 and 42) (शि 1.1; सर्वनामस्थानम् 1.1; सुट् 1,1; अनपुंसकस्य 6.1). The substitute शि (7.1.20) is called Sarvanama-sthana. The first five case-affixes comprised in the Pratyahara 'Sut' (सु, औ, जस्, अम्, औट्) are called also Sarvanamasthana except the case-affixes of the Neuter Gender, as चितवान् and शि (7.1.20) is सर्वनामस्थान as धनानि.

(15) विभाषा—न वेति विभाषा (1,1.43) (न वा अव्यय, इति अव्यय, विभाषा 1.1). 'May or may not' is called Vibhasha or Option. The meaning of न and वा (prohibition and option) is called विभाषा, as विभाषा जसि (1.1.31).

(16) सम्प्रसारण—इग्यणः सम्प्रसारणम् (1.1.44) (इक् 1.1; यणः 6.1; सम्प्रसारणम् 1.1). The इक् vowels which replace the semi-vowels यण् are called Samprasarana, as उक्तः, सुप्तः. Here by (6.1.15) there is सम्प्रसारण of वच् and स्वप्.

(17) लोप—अदर्शनं लोपः (1.1.59) (अदर्शनम् 1.1; लोपः 1.1). The substitution of a blank (लोप) signifies disappearance of an item previously apparent. The last अ of पठ is इत् and by 1.3.9 it has become लोप and so there remains पठ्.

(18, 19, 20) लुक्-श्लु-लुप्—प्रत्ययस्य लुक्श्लुलुपः (1.1.60). (प्रत्ययस्य 6.1; लुक्श्लुलुपः 1.3). The disappearance of an affix when it is caused by the words luk, shlu or lup are designated by those terms respectively, as अत्ति, जुहोति, वरणाः etc.

(21) टि—अचोऽन्त्यादि टि (1.1.63) (अचः 6.1; अन्त्यादि 1.1; टि 1.1). The final portion of a word beginning with the last among the vowels in the word is called टि, as in अग्निचित् the portion इत् is called टि.

(22) उपधा—अलोऽन्त्यात्पूर्व उपधा(1.1.64) (अलः 5.1; अन्त्यात् 5.1; पूर्वः 1.1; उपधा 1.1). The letter immediately preceding the last letter of a word is called the penultimate. As भिद् तृच्. In भिद् the इ is उपधा. Here by 7.3.86 it becoming गुण becomes भेत्ता.

(23) वृद्ध—वृद्धिर्यस्याचामादिस्तद् वृद्धम् (1.1.72) (वृद्धिः 1.1; यस्य 6.1; अचाम् 6.3; आदिः 1.1; तत् 1.1; वृद्धम् 1.1). The word among the vowels of which the first is a vriddhi (any out of आ, ऐ, औ) is called vriddham. After a word called vriddha, by 4.2.113 the affix 'छ'is added.

(24, 25, 26) ह्रस्व, दीर्घ, प्लुत—ऊकालोऽच् ह्रस्वदीर्घप्लुतः (1.2.27) (ऊकालः 1.1; अच् 1.1; ह्रस्वदीर्घप्लुतः 1.1). At four in

the morning the cock crows कु कू कू३. In it the respective sound of उकार as उ ऊ ऊ३ takes as much time; if that much be taken by a vowel अच् it is respectively called ह्रस्व short, दीर्घ long and प्लुत prolate.

(27) उदात्त उच्चैरुदात्त: (1.2.29) (उच्चै: अव्यय, उदात्त: 1.1) The vowel that is perceived as having a high tone i.e. when the limbs are drawn and it is pronounced with a hoarse voice by contracting the throat the same is called Udatta. A child generally speaks in an Udatta voice (high tone).

(28) अनुदात्त—नीचैरनुदात्त: (1.2.30) (नीचै: अव्यय, अनुदात्त; 1.1). The vowel that is perceived as having a low tone is called Anudatta or gravely accented i.e. it is pronounced by loosening the limbs with a sweet tone smoothly and by broadening the throat. An old man generally pronounces in an Anudatta voice (low tone).

(29) स्वरित—समाहार: स्वरित: (1.2.31). The vowel that has the combination of Udatta and Anudatta tones is said to be 'Svarita' or circumflexly accented.

(30) अपृक्त—अपृक्त एकाल् प्रत्यय: (1.2.41)(अपृक्त: 1.1; एकाल् 1.1; प्रत्यय: 1.1). An affix consisting of a single letter is called an 'Aprikta', as वाच् स्. Here स् is अपृक्त and so by 6.1.66 it is elided.

(31) कर्मधारय—तत्पुरुष: समानाधिकरण: कर्मधारय: (2 1.42) (तत्पुरुष: 1.1; समानाधिकरण: 1.1; कर्मधारय; 1.1). A Tatpurusha compound, the case of each member of which is the same, is called Karmadharaya or Appositional determinative compound, as शुक्लवस्त्रम् (a white cloth).

(32) उपसर्जन—प्रथमानिर्दिष्टं समास उपसर्जनम् (1.2.43)(प्रथमानिर्दिष्टम् 1.1; समासे 1.7; उपसर्जनम् 1.1). In the sutras rela-

ting to compound, the word that is exhibited in the first (Nominative) case is called Upasarjana or the secondary word. As षष्ठी (in sutra 2.2.8) is प्रथमान्त, therefore, in देवस्य गृहम्=देवगृहम्, देवस्य is called उदसर्जन.

(33) प्रातिपदिक—अर्थवद् अधातुरप्रत्यय: प्रातिपदिकम् (1.2.45). A significant form of a word, not being a verbal base (Dhatu) or an affix (prataya) is called Pratipadika or Nominal base, as पुरुष.

(34) कृत्तद्धितसमासाश्च (1.2.46) (कृत्तद्धितसमासाः 1.3; च अव्यय). The forms ending in Krit or Taddhita affixes (Here by येन विधिस्तदन्तस्य 1.1.71 'tadanta vidhi' takes place)or Compound are also called Pratipadika,as पाठकः, पाचकः, देवगृहम् etc.

(35) धातु—भूवादयो धातव:(1.3.1)(भूवादयः 1.3; धातवः 1.3). The words beginning with 'Bhu' (to become) and denoting action are called Dhatu or verbal bases, as पठ् in पठति.

(36)इत्—उपदेशेऽजनुनासिक इत् (1.3.2) (उपदेशे 7.1;अच् 1.1; अनुनासिक: 1.1; इत् 1.1). The nasalized vowels are इत् in Upadesha (items without grammatical operation as mentioned in Ashtadhyayi, Agamadi, Dhatupatha, Unadi, Ganapatha and Linganushasana) or original enunciation.

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Nineteenth Lesson

संज्ञा प्रकरण (2)

The Technical Terms

(37) नदी—यू स्त्र्याख्यौ नदी (1.4.3) (यू अविभक्तिक, स्त्र्याख्यौ 1.2; नदी 1 1) Word-forms ending in long 'i' and 'u' being names of females are called Nadi. कुमारी ङे=कुमारी ए. Being designated as नदी, by (7.3.112) there is augment आट् and by (6.1.87) there is वृद्धि, we get कुमार्यै. Here from 1.4.3 to 6 the subject नदी continues.

(38) घि—शेषो घ्यसखि (1.4.7) (शेष: 1.1; घि 1.1; असखि 1.1). The rest (Those which are not designated as नदी) of the words that end in short इ and उ are called 'ghi' with the exception of the word 'sakhi', as अग्नि ङस्. It being घि संज्ञा there is गुण by 7.3.111. अग्ने अस् and being पूर्वरूप (substitution of the former letter) by (6.1.106) we get अग्ने:.

(39) लघु—ह्रस्वं लघु (1.4.10) (ह्रस्वम् 1.1; लघु 1.1). A short vowel is called लघु (light).

(40) गुरु—संयोगे गुरु (1.4.11) (संयोगे 7.1; गुरु 1.1). When a conjunct consonant follows a short vowel is termed गुरु (heavy). दीर्घं च (1.4.12) (दीर्घम् 1.1; च अव्यय). And a long vowel is also termed heavy (Guru).

(41) अङ्ग—यस्मात् प्रत्ययविधिस्तदादि प्रत्ययेऽङ्गम् (1.4.13) (यस्मात् 5.1; प्रत्ययविधि: 1.1; तदादि 1.1; प्रत्यये 7.1; अङ्गम् 1.1).

After whatsoever there is an affix enjoined, whether verbel base or nominal base that which begins therewith in the form in which it appears when the affix follows it, is called an Inflective base (Anga), as पुरुष न् आम्=पुरुष नाम्. Here पुरुष has अङ्गसंज्ञा, so by (6.4.3) it becomes long; we have पुरुषा नाम् =पुरुषाणाम्.

(42) पद—सुप्तिङन्तं पदम् (1.4.14) (सुप्तिङन्तम् 1.1; पदम् 1.1) That which ends in सुप् (case-affix। [21] or in तिङ् (verbal affix) [18] is called a pada or inflected word, as पुरुष सु= पुरुष:. स्वादिष्वसर्वनामस्थाने (1.4.17) (स्वादिषु 7.3; असर्वनामस्थाने 7.1). When the affixes beginning with सु and ending in कप् follow, not being Sarvanamasthana, then that which precedes is called 'pada', as राजन् भ्याम्=राजभ्याम्. Here राजन् preceding भ्याम् is called पद and by 8.2.7 there is elision of न्.

(43) भ—यचि भम् (1.4.18) (यचि 7.1; भम् 1.1) Here there is अनुवृत्ति of स्वादिष्वसर्वनामस्थाने from sutra 17. It means: And when an affix with an initial 'Y' or an initial vowel being one of the affixes, beginning with सु (4.1.2) and ending in कप् (5.4.160) follows, not being Sarvanamasthana, then what precedes is called भ. This is an अपवाद of पद as stated in sutra 17th. For example शाला ईय् अ. In शाला ईय there is elision of last आ by 6.4.148 due to its being called भ, it becomes शालीय:.

(44) निपात—चादयोऽसत्त्वे (1.4.57) (चादय: 1.3; असत्त्वे 7.1). The word च 'and' etc. are called निपात Particles when they do not signify substances. The sutras from 56 to 97 deal with the subject of Particles.

(45) उपसर्ग—प्रादय उपसर्गाः क्रियायोगे (1.4.58). (प्रादय: 1.3; उपसर्गा: 1.3; क्रियायोगे 7.1). The words 'Pra' etc, get the

designation of Upasarga or Preposition when in composition with a verb, as प्राप्य.

(46) गति—गतिश्च (1.4.59) (गतिः 1.1; च अव्यय). The words 'Pra' etc. are called also Gati when in composition with a verb, as प्राप्य.

(47) परस्मैपद—लः परस्मैपदम् (1.4.98) (लः 6.1; परस्मैपदम् 1.1). The substitutes of ल are called 'Parasmaipada', as पठति.

(48) आत्मनेपदम्—तङानावात्मनेपदम् (1.4.99). (तङानौ 1.2; आत्मनेपदम् 1.1) The (nine affixes comprised under) Pratyahara तङ् and the (two ending in) आन which are substitutes for ल are called Atmanepada, as एधते, पचमानः.

(49,50,51) प्रथम-मध्यम-उत्तम—तिङस्त्रीणि त्रीणि प्रथममध्यमोत्तमाः (1.4.100) (तिङः 6.1; त्रीणि 1.3; त्रीणि 1.3; प्रथममध्यमोत्तमाः 1.3). The three triads in both the sets Parasmaipada and Atmanepada of conjugational affix·s are called, in order, Lowest, (3rd person of European Grammar), the Middle (2nd person) and the Highest (Ist person). पठति पठतः पठन्ति पठसि पठथः पठथ, पठामि पठावः पठामः.

(52, 53, 54) एकवचन-द्विवचन-बहुवचन—तान्येकवचनद्विवचनबहुवचनान्येकशः (1.4.101) (तानि 1.3; एकवचनद्विवचनबहुवचनानि 1.3; एकशः अव्यय) These three triads of conjugational affixes are called serially 'the expression for one' (singular), the expression for two (dual) and the expression for many (plural) as पठति, पठतः, पठन्ति.

(55) विभक्ति—विभक्तिश्च (1.4,103) (विभक्तिः 1.1; च अव्यय). The triads of conjugational affixes and case-affixes are called 'Vibhakti' or Inflective affixes, as पुरुषः, पुरुषौ, पुरुषाः.

(56) संहिता—परः सन्निकर्षः संहिता (1.4.108). (परः 1.1; सन्निकर्षः 1.1 ; संहिता 1.1) परः –the closest सन्निकर्षः–proximity of letters is called contact or Samhita, as यदि+अपि =यद्यपि.

(57) अवसान -विरामोऽवसानम् (1.4.109) (विरामः 1.1; अवसानम् 1.1). The cessation or the absence of succeeding letters is called pause or अवसान, as पुरुषर्=पुरुषः

(58) द्विगु—संख्यापूर्वो द्विगुः (2.1.51) (संख्यापूर्वः 1.1; द्विगुः 1.1). In a case where the sense is that of a taddhita affix, or when an additional member comes after the compound or when an aggregate is to be expressed, the compound, the first member of which is numeral is called Dvigu or Numeral Determinative compound; as अष्टाध्यायी.

(59) आमन्त्रित—साऽऽमन्त्रितम् (2.3.48) (सा 1.1; आमन्त्रितम् 1.1). The word ending with the first affix, in the sense of addressing, is called Amantrita or Vocative, as in अग्ने by आमन्त्रितस्य च (6.1.192)there is आद्युदात्त.

(60) सम्बुद्धि—एकवचनं सम्बुद्धिः (2.3.49) (एकवचनम् 1.1; सम्बुद्धिः 1.1) In the sense of Vocative, the singular number of the first case-affix is called 'Sambuddhi' as पुरुष सु= पुरुष स्=पुरुष. Here as स् is सम्बुद्धि, by 6.1.67 it is elided.

(61) उपपद—तत्रोपपदं सप्तमीस्थम् (3.1.92). (तत्र अव्यय; उपपदम् 1.1; सप्तमीस्थम् 1.1). Here in the अधिकार sutras referring to verbal bases, the word implied in a term exhibited in the locative (7th) case is called 'Upapada' or dependent word as कुम्भकारः, नगरकारः. Here comes कर्मण्यण् (3.2.1) (कर्मणि 1.7; अण् 1.1). The affix अण् comes after a verbal base when the object (of whatever sort it may be) is in composition with it (as an Upapada). None

of its three meanings (viz. परसप्तमी, निमित्त सप्तमी and विषय सप्तमी) is applicable. Here the meaning of कर्मणि is that when the object is उपपद there may be अण् प्रत्यय to the verbal base.

(62) कृत्—कृदतिङ् (3.1.93) (कृत् 1.1; अतिङ् 1.1). In this portion of the sutras in which there is a referance to verbal base any affix except तिङ् (verbal affixes) is called कृत्.

(63) सत्--तौ सत् (3.2.127) (तौ 1.2; सत् 1.1). These two शतृ and शानच् are called सत्, as पचन्, पचमानः.

(64) सार्वधातुकम्—तिङ्शित् सार्वधातुकम् (3.4.113) (तिङ्शित् 1.1; सार्वधातुकम् 1.1). All personal endings and all affixes with an indicatory श् subjoined to a verbal base are called सार्वधातुक, as भवति, पठति.

(65) आर्द्धधातुक - आर्द्धधातुकं शेषः(3.4.114) (आर्द्धधातुकम् 1.1; शेषः 1.1). The remainder i.e. the affixes other than तिङ् and those with an indicatory श् subjoined to a verbal base are called आर्द्धधातुक, as चेता, चेतव्यम्, जयनीयम्. As it is आर्द्धधातुक term गुण takes place by 7.3.84.

(66) गोत्र—अपत्यं पौत्रप्रभृति गोत्रम् (4.1.62). (अपत्यम् 1.1; पौत्रप्रभृति 1.1; गोत्रम् 1.1). A descendent being a grandson or a still lower offspring is called Gotra.

(67) युवा—जीवति तु वंश्ये युवा (4.1.163) (जीवति 7.1; तु अव्यय; वंश्ये 7.1; युवा 1.1). But when one in a line of descent beginning with a father is alive,the descendent of a grandson or still lower descendent is called युवा only.

(68) तद्राज - ते तद्राजाः (4.1.172) (ते 1.3; तद्राजाः 1.3). These (all the affixes mentioned in sutras 166 to 171) are called तद्राज. ञ्यादयस्तद्राजाः (5.3.119). The affix ञ्य and others as mentioned in sutras 5.3.112 to 118 are called तद्राज.

(69) अभ्यास—पूर्वोभ्यास: (पूर्वः 1.1; अभ्यास: 1.1). The first of the two is called Abhyasa, as in हु हु ति the first हु is अभ्यास = जुहोति.

(70) अभ्यस्त—उभे अभ्यस्तम् (6.1.4) (उभे 1.2; अभ्यस्तम् 1.1). Both are collectively called Abhysta. As in जुह्वति 'जुहु' is Abhysta, therefore by 7.1.4 there takes place अत् instead of अन्त् in place of झ्.

(71) आम्रेडित तस्य परमाम्रेडितम् (8.1.2) (तस्य 6.1; परम् 1.1; आम्रेडितम् 1.1). Of that which is twice uttered, the latter wordform is called Amredita (repeated).

Besides these—

अपादान or Ablative (1.4.24), सम्प्रदान or Recepient (1.4.32), करण or Instrument (1.4.42), कर्म or Object (1.4. 49), कर्त्ता or Agent (1.4.54), हेतु or Cause (1.4.55)—these are the seven Karaka संज्ञाs.

अव्ययीभाव or Adverbial compound (2.1.5) तत्पुरुष—the sense of last of its elements being the main one (2.1.21), वहुव्रीहि—here sense of another member is prominent 2.2.23, द्वन्द्व—when the meanings of both words compounded are important (2 2.29). These are the four संज्ञाs of समास.

तद्धिता:—from 4.1.76 to 5.1.160 all the affixes are तद्धित.

कर्मप्रवचनीय (1.4.82)—

In this way there are also 14 more संज्ञाs. By adding all 70+14=84. Panini has accepted 84 संज्ञाs in the Ashtadhyayi. About 55 of them are useful for these lessons. After understanding the संज्ञा sutras they should be underlined with a red pencil. They will be practised in the course of repetition. Those संज्ञाs which are rarely used should be understood from the book.

Twentieth Lesson

परिभाषा प्रकरण

The Metarules (1)

Now we explain the Paribhasha sutras:—

What is परिभाषा ? Paribhasha sutras are those which परितो भाषन्ते i.e. give a ruling to remove conflict. In other words the Sutras which decide are called the Paribhasha sutras as in चि तृच् Guna is available by 7.3.84. Now Gunas are three अ, ए, ओ which should take place as substitute. There is a dispute amongst the three as to which of them should take the place as substitute. There are three letters which are covered by Guna. We require only one, so how the remaining two be removed. Therefore, we need a decisive sutra which Panini has laid down as स्थानेऽन्तरतमः (1.1.49) (स्थाने 7.1; अन्तरतमः 1.1.). The meaning. When a common term is obtained as a substitute, the likest of its significates to that in the place of which it comes, is the actual substitute. Now the likest substitute for इ is ए, so we have चि+तृच्=चेतृ=चेता. In the same way स्तोता is formed of स्तु.

Two Views relating संज्ञा परिभाषा

There are two views regarding the application of definitions and metarules. According to first view स्थाने-ऽन्तरतमः (1.1.49) sutra reaches (7.3.84) which prescribes the Guna operation. कार्यकालं संज्ञापरिभाषम्. If the परिभाषा sutra and the संज्ञा sutra are interpreted along with the

prescribing rules, it is called the कार्यकाल पक्ष (view). It (1.1.49) reaches where there is work to do. According to the second view यथोद्देशं संज्ञापरिभाषम् that is, the संज्ञा sutras and परिभाषा sutras are interpreted at the place where they are read; the prescribing sutras (7.3.84 etc.) re:ch there to have their operations performed. For example, there are two kinds of barbers. The first are those who roam about the streets (with the bag containing razors etc.) and shout, "Get yourself shaved, get yourself shaved". This is called the कार्यकाल पक्ष. The second kind puts a sign-board on there shops "Hair-cutting Saloon". This we saw in Bombay and Poona. Here the hair-cutting and shaving work is done. People go there and get the needful done. This is called यथोद्देश पक्ष. Therefore, the संज्ञा and परिभाषा sutras are applied in two manners.

Now we deal with the परिभाषा sutras one by one.

(1) इको गुणवृद्धि (1.1.3) (इक: 6.1. गुणवृद्धी 1.2). Here there is अनुवृत्ति of गुण and वृद्धि from sutras 1.1.1 and 1.1.2. It means to say that when ever 'guna' or 'vriddhi' is enjoined about any expression by using the term 'guna' or 'vriddhi', it is to be understood to come in the room of the 'ik' vowels only (i, u, ri and lri long and short) of that expression. For example, मेद्यति. Here (by 7.3.82) 'guna' is available, so (by 1.1.51) instead of द् of मिद् it happens in the place of इ. Similarly in भेत्ता (by 7.3.86) the इ of भिद् becomes guna.

(2) आद्यन्तौ टकितौ (1.1.45) (आद्यन्तौ 1.2; टकितौ 1.2) Of whatever the augments ennunciated are distinguished by an indicatory ट् or क् they precede or follow it accordingly i. e. the augment टित् is to be placed before the

word and the कित् augment is to be added after the word which they augment. पठ् तव्य (7.2.35) by adding इट् we get पठ् इट् तव्य=पठ् इ तव्य=पठितव्य=पठितव्यम्. Similarly पच् शप् शानच्=पच् अ आन by (7.2.82) पच् अ the anga gets the आगम (augment) of मुक्, so पच्+अ+मुक्+आन=पचमान पचमान सु=पचमान:.

(3) मिदचोऽन्त्यात् पर: (1.1.46) (मित् 1.1; अच: 6.1; अन्त्यात् 5.1; पर: 1.1). The augment that has an indicatory म् comes after the last among the vowels of that which it augments. In भिद्+तिप् by रुधादिभ्य: श्नम् (3.1.78) there comes श्नम् in place of शप्. श् म् become इत् and being मित् it comes after the last अच् (इ) भि श्नम् द् ति= भिनत्ति.

(4) एच इग्घ्रस्वादेशे (1.1.47) (एच: 6.1; इक् 1.1; ह्रस्वादेशे 7.1.). Of एच् vowels इक् is the substitute when short is to be substituted, as उपगो=उपगु, अतिरै=अतिरि. Here short takes place by (1.2.47).

(5) षष्ठी स्थानेयोगा (1.1.48) (षष्ठी 1.1; स्थानेयोगा 1.1). The force of the genetive case in a sutra is that of the phrase 'in the place of' when no special rules qualify the sense of the genetive. Such as इको यण् अचि (6.1.74) (इक: 6.1; यण् 1.1; अचि 7.1). Here इक: is in the sixth or genetive case. Its relation with any other word is not seen. Therefore, इक: would mean here 'in the place of' इक्. Let यण् (य, व, र, ल) be the substitute in the place of इक् (इ, उ, ऋ and ऌ) when अच् (a vowel) follows. In इको गुणवृद्धि the word इक: (6.1) that is in the place of इक् should be understood in this sutra.

(6) स्थानेऽन्तरतम: (1.1.49) (स्थाने 7.1; अन्तरतम: 1.1). When a common term is obtained as a substitute, the likest of

its significates to that in the place of which it comes, is the actual substitute. अन्तरतमः means सदृशतमः=the likest of its significates is to be subs ituted.

There are four sorts of proximity or nearness—स्थानकृत, अर्थकृत, प्रमाणकृत and गुणकृत.

(a) स्थानकृत—nearness in p'ace i.e the place of pronunciation of the substitute should be the same as that of the original item. For example, दण्ड+अग्र=दण्डाग्र. Here the substitution of the long आ for the two short अ's is an example of substitution by nearness of place, for both अ and आ are gutturals.

(b) अर्थकृत—Nearness in sense. तस्थस्थमिपां तान्तन्तामः (3.4.101) भवताम्. Here तस् signifies two substances, so in its place comes the substitute ताम् which has also the sense of two.

(c) प्रमाणकृत—Nearness in quantity. For one मात्रिक (short) स्थानी (original item) the substitute will be one मात्रिक and in place of द्विमात्रिक (long) it will be द्विमात्रिक, as अमुष्मै, अमूभ्याम्. Here 'उ' is the substitute for एकमात्रिक अ and 'ऊ' for द्विमात्रिक आ. This is done accordin; to sutra 8.2.80.

(d) गुणकृत—Nearness in quality. It means that if the स्थानी is अल्पप्राण then the substitute should also be अल्पप्राण and if the स्थानी is महाप्राण then substitute should also be महाप्राण. For example वाग् हसति...वाग्घसति. एचः इक् ह्रस्वादेशे=एच इग्घ्रस्वादेशे. त्रिष्टुप् हसति=त्रिष्टुब् भसति. Here in the place of हकार by झयो होऽन्यतरस्याम् (8.4.61). पूर्व सवर्ण आदेश is available so as हकार has the qualities of being नादवान् and महाप्राण, therefore its substitute should also be of similar qualities. If we take only महाप्राण,

then ख can come in place of ह and if only नादवान् is taken then ग is available. But ह is महाप्राण as well as नादवान् so the substitutes will be घ and भ which have the similar qualities.

(7) उरण् रपरः (1.1 50) (उः 6.1.) अण् 1.1; रपरः 1.1.). When a letter of अण् pratyahara comes as a substitute for ऋ it is always followed by a र्. In कृ तृच् there is availability of गुण अ. Simultaneously being followed by र्, it becomes कर् तृ = कर्तृ सु = कर्त्ता, हर्त्ता; कृ + अक् = क ार् अक् सु = कारकः. Being रपर ऋ has some homogeneity with अर् आर् in some respect but none with ए, ओ, ऐ औ.

(8) अलोऽन्त्यस्य (1.1.51) (अलः 6.1; अन्त्यस्य 6 1). The substitute takes the place of only the final letter of that which is denoted by a term exhibited in the Genitive or Sixth case. As in तद् सु by त्यदादीनामः (7.2.104). For the final of त्यद् and the rest, there is substituted अ, when an affix called विभक्ति follows. Now the question is as to whose place अ should take. Therefore for this the interpreting rule has been laid down that being in place of द्, the final letter of तद् we have त अ सु = तंसु = तस्. By (7.2. 106) त् is changed to स् and we have the form सः

(9) ङिच्च (1.1.52) (ङित् 1.1; च अव्यय). And the substitute which has an indicatiog ङ takes the place of the final letter only of the original expression. As in कर्त्ता हर्त्ता the कर्तृ सु (by 7.1.94) अनङ् is substituted for the the final of the stems ending in ऋ. As it cousists cf more than one letter it was to take the place of the whole of the original expression. By avoiding it (being ङित्) it takes the place of the final letter.

(10) आदेः परस्य (1.1.53) (आदेः 6.1; परस्य 6.1) That

which is enjoined to come in the room of what follows is to be understood as coming in the room only of the first letter there of. This sutra is the remaining portion of तस्मादित्युत्तरस्य (1.1.65). आसीनः here आस् आन् सु=ईदासः (7.2.83) (ईत् 1.1; आस: 5. 1.) 'ई' is substituted for the आन after आस्. Now the question arises as to in whose place it should take place. Therefore this sutra ordained, that which is enjoined to come in the room of what follows is to be understood as coming in the room of the first letter there of. Therefore, आस् ईन सु has become आसीन.

(11) अनेकाल्शित् सर्वस्य (1.1.54) (अनेकाल् 1.1; शित् 1.1; सर्वस्य 6.1). A substitute consisting of more than one letter and a substitute having an indicatory श् takes the place of the whole of the original expression exhibited in the sixth case. अस्तेर्भूः (2.4 52). The subject of the Ardhadhatuka being there the substitute भू which consists of more than one letter takes the place of the whole of the root अस्. Thus अस् तव्य=भूतव्य=भू इट् तव्य becomes भवितव्य. In धनानि there is धन+जस् by जश्शसोः शिः (7.1.20) शि is the substitute of जस् and it being शित् takes the place of the whole, we get धनानि.

Further there is the subject of स्थानिवत्. We explain this to the advanced students too. If so desired by them the four sutras can be explained to them or they can see them in the book "सन्धिविषय"[1].

(12) प्रत्ययलोपे प्रत्ययलक्षणम् (1.1.61) (प्रत्ययलोपे 7.1; प्रत्ययलक्षणम् 1.1). When elision of an affix has taken place (lopa), the affix still exerts its influence, and the operations dependent upon it take place as if it were

1. This book is available at Ajmer.

present. For example, अग्निचित् (He who has kept the sacred fire). Here in the sense of अग्निचितवान् applies the sutra अग्नौ चेः (3.2.91) (अग्नौ 7.1; चेः 5.1). Here there is अनुवृत्ति of कर्मणि from 3.2.86, of क्विप् from 3 2.87, of धातोः from 3.1.91 and भूते from 3.2.84 as well as of प्रत्ययः परश्च. It means to say: the affix क्विप् comes after the verbal base चि 'to collect' with the sense of past time, when the word अग्नि in the accusative case, is in composition. Therefore अग्नि चि क्विप्=अग्नि चि व्—by वेरपृक्तस्य (6.1.65) there is elision of व्, there remains अग्नि चि As क्विप् affix is wholly elided the प्रत्ययलक्षण work (operation by virtue of the affix) is understood by this sutra (पित् कृत्) we have ह्रस्वस्य पिति कृति तुक् (6.1.69) (ह्रस्वस्य 6.1; पिति 7.1; कृति 7.1; तुक् 1.1). To a root ending in a short vowel is added the augment तुक् when a कृत affix having an indicatory प् follows. The क्विप् affix is पित् and कृत् and so the short इ gets तुक्. By आद्यन्तौ टकितौ (1.1.45) it is added at the end. अग्नि चि तुक्=अग्निचित्.

(13) न लुमताङ्गस्य (1.1.62). (न अव्यय, लुमता 3.1; अङ्गस्य 6.1.). Of the base (anga) whose affix has been elided by the use of any of the three words containing लु (i.e. लुक्, श्लु or लुप्), the operations dependent on it do not take place, regarding such base. In the previous sutra the general प्रत्ययलक्षण work has been mentioned and it has been negated in special circumstances. For example, गर्गाः. Here गर्गादिभ्यो यञ् (4.1.105). In the sense of गोत्रापत्य (gotra=decendent) गर्ग+यञ्=गार्ग्यः, गार्ग्यौ. In गग यञ् जस् we have गर्गाः. By recognising the यञ् affix which has been elided (लुक्) and being ञित् there was accesibility of आदि-वृद्धि and आद्युदात्त स्वर which have been debarred. श्लु-जुहोति. Here श्लु takes place. लुप्—वरणाः Here by वरणादिभ्यश्च (4.2.81) लुप् takes place.

Twenty First Lesson

परिभाषा प्रकरण (2)

The Metarules (2)

(14) तस्मिन्निति निर्दिष्टे पूर्वस्य[1] (1.1.65). 'तस्मिन् इति'—When a term is exhibited in the seventh case in these sutras the operation directed, is to be understood as affecting the st te of what immediately precedes that which the term denotes i e. it should not be done to the following or the intervening ones. For example—दधि+उदकम्=दध्युदकम्, मधु+इदम्—मध्विदम्. When इक् is followed by अच् it becomesयण् by इको यणचि (6.1.74). In समिध: (सम् इ ध् अस्) as ध् intervenes, इ is not substituted by य्.

(15) तस्मादित्युत्तरस्य (1.1.66). An operation caused by the exhibition of a term in the Ablative or fifth case, is to be understood to enjoin the substitution of something in the room of that which immediately fol!ows (without intervention) the word denoted by the term. For example द्वीपम्. Here by 6.3.96 after द्वि long ई is substitute for अप्. So by आदे: परस्य (1.1.53) ई comes in the room of the first letter i.e. अ. The sutra आदे: परस्य is the remaining portion of this sutra. In आसीन:=आस् आन. Here by 7 2.83ईis substituted for the आन after आस्. So it comes in

1. Now we shall not mention henceforward the Vibhakatis of the sutras. The teacher should themselves point out the same or they may be see in the Ashtadhyayi Commentary by the auther.

the place of first letter आ of the subsequent आन we have आसीन सु=आसीन:.

Without आदे: परस्य the example is as follows. तिङ्ङ-तिङ: (8.1.28). Here there is अनुवृत्ति of अनुदात्तं सर्वं from 8.1.18. It means to say—A finite verb is unaccented, when a word precedes it, which is not a finite verb. ओदनं पचति=ओदनं पचति. If अनुदात्त follows उदात्त it becomes स्वरित. Further there becomes एकश्रुति.

(16) स्वं रूपं शब्दस्याशब्दसंज्ञा (1.1.67). In this Grammar the individual form of the word possessing meaning is to be understood except with regard to word which is a definition. Here it should be understood that in every day life we say 'अग्निमानय' 'bring the fire' and the fire consisting of coal or cow-dung is brought i.e. the thing signified by the word अग्नि is brought and not the word अग्नि. Sage Panini has said that in Grammar we do not take the meaning of the word(the substance fire) into consideration but only the form of the word. For example—अग्नेर्ढक् (4.2.32). The affix ढक् comes after the name Agni. It an ignorant boy applies ढक् to fire, then his Ashtadhyayi book or copy book will be burnt. By अशब्दसंज्ञा is meant leaving aside शब्दसंज्ञा. When any संज्ञा is referred to, then the form of the word is not to be taken but only that or those items of which it is a संज्ञा. For example, by वृद्धि the meaning 'to increase' is not to be taken nor the own form of the word वृद्धि but in Grammar by वृद्धि we would understand आ, ऐ, औ

(17) अणुदित सवर्णस्य चाप्रत्यय: (1.1.68). There is अनुवृत्ति of स्वरूप. The sutra contains च which means also. अण् and उदित् (उत् whose short उकार is इत् as कु,चु,टु etc) refers to it and other homogeneous letters. अ and ए, the own

form of अण्, and क् and उ, the own form of कु, were available by the previous sutra स्वं रूपम्. This sutra declares that by अण् not only अ, इ, उ etc. be meant but their homogeneous आ, ई, ऊ also. कु refers to all the five gutturals क, ख, ग, घ, ङ. This sutra may be taken as अपवाद of the previous sutra. In this sutra here अण् pratyahara refers to the second ण् of लण्. Therefore the homogeneous letters of all these अ, इ, उ, ऋ, लृ, ए, ओ, ऐ, औ, ह, य, व, र, ल are to be understood here.

(18) तपरस्तत्कालस्य (1.1.69). तः परो यस्मात् that which has a त् after it and तादपि परस्तपरः or that which is after त्, तत् काल means having the same time. The letter which has त् after or before it, besides referring its own form, efers to its homogeneous letters having the same time. rAs अतो भिस ऐस् (7.1.9)after words ending in अत् (short अ ऐस् takes the place of भिस्. आतो ङितः (7.2.81). Here आत्) means long आ. If this sutra were not there,then by sutra 1.1.67 अत् would mean अ त्. If there were no तपर then आ would have been taken by अ by sutra 68. By debarring both of them, here तत्काल has been understood. Its relation with first two sutras should be understood.

(19) आदिरन्त्येन सहेता (1.1.70). In interpreting Pratyaharas, an initial letter with a final इत् letter (consonant) as a final, is the name of itself and of the intervening letters. Thus the Pratyahara अण् means अ, इ, उ, and अक् means अ, इ, उ, ऋ, लृ. Here as per स्वं रूपं (own form) by अण् it would have meant अ and ण् only and by अणुदित्० it would have meant अ, आ, but instead the intervening इ, उ and its own form अ are taken. This also bars the previous sutras. By this sutra besides including itself and the intervening letters all the homogeneous letters are also included by अणुदित्०.

(20) येन विधिस्तदन्तस्य (1.1.71). An injunction which is made with regard to a particular attribute, applies to words having that attribute at their end as well as to that attribute itself. Thus अचो यत् (3.1.97). Here there is अनुवृत्ति of धातो: from 3.1.91 and of प्रत्यय: परश्च from 3.1.1/2. It means to say: the affix यत् comes after a root that ends in a vowel. By saying अच् as per स्वं रूपं० it would have taken its own form अ and च् = अच्. Similarly by अणुदित्० we would have taken अच् =अ, इ, उ, ऋ etc and their homogeneous letters आ and ई etc. By आदिरन्त्येन० from अ to च् i.e. out of अ, इ, उ, ऋ, लृ, ए, ओ, ऐ, औ there would have been यत् from any धातु but such is not the case here. Here अच् is the adjective to धातु. Therefore by अच् means the root which ends in a vowel. धातु is a noun and अजन्त is its adjective. Being the noun and the adjective the above is the meaning. This supersedes the previous sutras. This is an interesting exposition of these sutras of the context of स्वं रूपं०. When understood, it is very helpful.

These sutras of the 1st chapter of the First Book form the key to interpretation. The following are the remaining sutras of the First Book.

(21) अचश्च (1.2.28). The short, long and prolated, when ennunciated as such, by using these terms, are to be understood to come in the place of vowels only. As will be found in the sutra ह्रस्वो नपुंसके प्रातिपदिकस्य(1.2.47) there is the substitution of ह्रस्व or short in the neuter gender of the nominal base as (रै) अतिरि. (नौ) अतिनु. Here the ह्रस्व is substituted in place of अच् ऐ and औ.

(22) यथासंख्यमनुदेश: समानाम् (1.3.10). When a rule involves the case of equal numbers of items stated subjec-

tively and of items which are stated predicatively, their mutual correspondence or assignment of each to each, is according to the order of enumeration. For example, एचोऽयवायाव: (6.1 75). The Pratyahara एच् means ए, ओ, ऐ, औ four letters and the substitutes अय्, अव्, आय्, आव् are also four. The first is substituted by the first, the second by the second, the third by the third and the fourth by the fourth. This order should be understood in many sutras.

(23) स्वरितेनाधिकार: (1.3.11). In these aphorisms when a word is marked with a स्वरित accent, by that an अधिकार or governing rule is to be understood as प्रत्यय: परश्च, धातो:, कर्मण्यण etc. How far the अधिकार of the word havin the स्वरित sign will go, this will need explanation. It should be noted that the स्वरित signs were placed on अधिकार sutras or words in olden times, but this practice has been given up for hundreds of years. Now there are no signs. In order to know the अधिकार our Ashtadhyayi Bhashya will be helpful. It is mentioned there all over and so it should be referred to.

(24) विप्रतिषेधे परं कार्यम् (1.4.42). The word विप्रतिषेध means 'opposition of rules of equal force'. When rules of equal force prohibit each other, then the last in the order herein given is to take effect. For example वृक्षाभ्याम्. Here in सुपि च (7.3.101) there is अनुवृत्ति of अतो दीर्घो यञि (7.3.101). It means; Before a case-ending beginning with य or भ(lit. a consonant of यञ् Pratyahara) the final अ of a Nominal stem is also lengthened. Therefore वृक्ष भ्याम्=वृक्षाभ्याम्. Now in वृक्ष भ्यस् by sutra 7.3.102 lengthening is available. So by बहुवचने झल्येत् (7.3.103) before a

case-ending beginning with भ् or स् (lit. a consonant of झल् Pratyahara) in the Plural, ए is substituted for the final अ of a Nominal stem. When rules of equal force prohibit each other i.e. there is विप्रतिषेध, then which should take effect, this question has been settled by this Interpeting sutra i. e. the last in the order herein given is to take effect.

These are other परिभाषा sutras viz समर्थः पदविधिः (2.1.1); अन्तादिवच्च (6.1.82); षत्वतुकोरसिद्धः (6.1.83); असिद्धवदत्राभात् (6.4.22); पूर्वत्रासिद्धम् (8.2.1).

Special Note

About the subjects of Technical terms and Meta-rules it should be understood that if the grown-up students feel some difficulty in grasping both these subjects, these may be explained at the end of the lessons. Meantime, wherever they meet with any परिभाषा सूत्र they should be clearly understood from he. e. What is essential is that they must be understood whether here or at the end of 44 lessons.

Here ends the subject of definitions.

It may be noted that the sutras pertaining to संज्ञाs (Technical terms) and परिभाषाs (Meta-rules) wherever they occur have been explained previously or hereafter and also under the above respective headings So this explanation of the sutras may be omitted at one place, but due to the persistence of some students and with a view to help the teachers these explanations have been retained at both the places. The learned may not consi-

der it as tautology because we have endeavoured to make the matter easy.

Here we may add that we have tried to explain the meaning in Sanskrit by means of अधिकार and अनुवृत्ति. If the student is able to tell this, we regard it as sufficient. We have knowingly not given the refined meaning in Sanskrit, lest the student should be tempted to cram it. Our aim is that the students should understand the matter either in Sanskrit or in Hindi. They should not be misled that there is any difference between the meanings in Sanskrit and Hindi. Those who regard that there is a difference are only the crammers of the gloss and none else.

—:o:—

PART TWO

Twenty Second Lesson

सन्धि प्रकरण (१)

Euphonic Combinations (1)

We take up first the sutra of अच् सन्धि from the context of the Sandhi in Book 6 Chapter 1 (of the Ashtadhyayi) which are very common and useful.

Let the students place the signs of अधिकार and अनुवृत्ति as under :—

संहितायाम्—has अधिकार from 6.1.78 to 6 1.151

इको यणचि—The अनुवृत्ति of अचि recurs from 6.1.74 to 6.1.126

एक: पूर्वपरयो:—has अधिकार from 6.1.81 to 6.1.107

आद् गुण:—The अनुवृत्ति of आत् occurs from 6.1.84 to 6.1.93

एङि पररूपम्—The अनुवृत्ति of पररूपम् occurs from 6.1.91 to 6.1.96

अक: सवर्णे दीर्घ:—The अनुवृत्ति of दीर्घ: occurs from 6.1.97 to 6.1.102

अमि पूर्व:—The अनुवृत्ति of पूर्व: runs from 6.1.103 to 6.1.106

प्रकृत्यान्त:पादम् – The अनुवृत्ति of प्रकृत्या runs from 6.1.111 to 6.1.124

This is about अधिकारs in general. Now we lake up the sutras of the अच् सन्धि:—

(1) परः सन्निकर्षः संहिता (1.4.108) परः closest सन्निकर्षः proximity of letters is called contact or संहिता[1].

(2) इको यणचि (6.1.77). As there is अधिकार of संहितायाम् the meaning is—इकः यण् (भवति) अचि संहितायाम्. The semi-vowels य्, व्, र्, ल् are the substitutes of the compounding vowels इ, उ, ऋ and ऌ (long and short) when followed by a vowel, as यदि+अपि=यद्यपि, मधु+अत्र=मध्वत्र, नारी+अत्र=नार्यत्र, कर्तृ+अत्र=कर्त्रत्र etc.

(3) एचोऽयवायावः (6.1.75). Here there is अनुवृत्ति of अचि and अधिकार of संहितायाम्. The meaning: For the vowels ए ऐ ओ and औ are respectively substituted अय्, आय्, अव् and आव् where a vowel follows, as ने+अन=नयन, =नयनम्, भो+इता=भविता, नै+अकः=नायकः, पौ+अकः=पावकः etc. तङानौ+आत्मनेपदम्=तङानावात्मनेपदम्।

(4) एकः पूर्वपरयोः (6.1.81). पूर्व (for the preceding) पर (following) there is one substitution for both. This is an अधिकार which extends upto sutra 6.1.107.

(5) आद् गुणः (6.1.84). By adding the words—अचि संहितायां, पूर्वपरयोः एकः the meaning will be; आद् अचि संहितायां पूर्वपरयोः एको गुणः (भवति). If अच् follows अवर्ण (अ or आ) let guna be the single substitute for both the following and the preceding vowels. Guna by अदेङ् गुणः (1.1.2) means अ, ए and ओ. As सूर्य+उदयः=सूर्योदयः; परम+ईश्वरः=परमेश्वरः; तव+इदम्=तवेदम्; मम+इदम्=ममेदम्; ब्रह्म+ऋषिः=ब्रह्मर्षिः.

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1. In this connection the general rule is this–संहितैकपदे नित्या नित्या धातुप्रत्यययोः, नित्या समासे वाक्ये तु सा विवक्षामपेक्षते i. e. Sandhi is compulsary in an inflected word. Between a preposition and a verbal base सन्धि is necessary. In Samase the Sandhi is essential. While in a sentence it depends on the choice.

(6) वृद्धिरेचि (6.1.85). Here there is अनुवृत्ति of आद् from the previous sutra. The meaning: आद् एचि संहितायां पूर्वपरयो: वृद्धि: एक: (भवति). When एच् follows अवर्ण (अ or आ) वृद्धि: be the single substitute for both the preceding and the following vowels. By वृद्धिरादैच् (1.1.1) आत् (आ) and ऐच् (ऐ and औ) are called वृद्धि. For example परम+ऐश्वर्य= परमैश्वर्य.

(7) एङि पररूपम् (6.1.91). From 6.1.88 there is अनुवृत्ति of उपसर्गात् and धातौ, from (6.1.81) of एक: पूर्वपरयो: and from 6.1.84 of आत्. By adding all the अनुवृत्ति words, we get एङि पररूपम् आद् उपसर्गात् धातौ पूर्वपरयो: एक:. The meaning is: आत् उपसर्गात् एङि धातौ पूर्वपरयो: पर: रूपम् एक: (आदेशो भवति). When a धातु beginning with एङ् follows an उपसर्ग ending in अ or आ, let the single substitute for both be the form of the subsequent vowels. Thus उप+एलयति= उपेलयति. Here by वृद्धिरेचि (6.1.85) वृद्धि एकादेश was available. Barring it there takes place 'पररू. एकादेश' i.e. the single substitute for both be the form of the subsequent vowel. Example उप+एलयति=उपलेयति. Here the subsequent form is ए, so in place of both, there is पररूप ए and not वृद्धि in place of अ and ए.

(8) अतो गुणे (6.1.94). Here also there comes down the अधिकार of एक: पूर्वपरयो: (6.1.81) and अनुवृत्ति of अपदान्तात् (6.1.93). The meaning of the sutra stands as अपदान्तात् 5.1, गुणे 7. 1; पूर्वपरयो: 6.2; पररूपम् 1.1; एक: 1.1. (एकादेश:) (भवति) i.e. when the short अ not being final in a पद is followed be a गुण letter, then in the room of both the precedent and the subsequent—the single substitute is the form of the subsequent i.e the गुण (अ, ए, ओ). For example पठ्+अ+अन्ति=पठन्ति. This we have explained

in the previous lesson of 11th day. Here in place of अ of शप् and that of अन्ति the single substitute is the form of the subsequent and so पठन्ति is formed. पचे यजे. Here in पच् शप् इट् the अ of शप् and there is ए in place of इट् (3.4.79) we have पच् शप् ए=पच् अ ए=पचे यजे. Here too वृद्धि एकादेश was available by 6.1.85.

Twenty Third Lesson

सन्धि प्रकरण (२)

Euphonic Combination (2)

Today we take up the rules of vowel coalition which are much used in rendering सिद्धि.

(9) अकः सवर्णे दीर्घः (6.1.97). Here as previously comes down the अधिकार or अनुवृत्ति of संहितायाम्, एकः पूर्वपरयोः, and अचि. The meaning of the sutra is अकः सवर्णे अचि पूर्वपरयोः दीर्घं एकः (भवति). When the pratyahara अक् is followed by a homogeneous अच् vowel the corresponding long vowel is the single substitute for both the precedent and the subsequent vowels. As तत्र+अत्र=तत्रात्र; यदि+इदम्=यदीदम्; भानु+उदय=भानूदय; पितृ+ऋणम्=पितॄणम्.

(10) प्रथमयोः पूर्वसवर्णः (6.1.98). Here अक comes down from the previous sutra (97) as also अचि, दीर्घः and एकः पूर्वपरयोः as before. The meaning of the sutra is : प्रथमयोः अकः अचि पूर्वपरयोः पूर्वसवर्णः एकः दीर्घः (भवति). For the अच् of the first (Nominative) and the Second (Accusative) case–affixes and the last अक् of the nominal base there is the single substitution of a lon vowel corresponding to the first vowel e.g. अग्नि+औ=अग्नी, वायु+औ=वायू, पुरुष+शस=पुरुष+अस. After becoming पुरुषास् as before तस्माच्छसो नः पुंसि (6.1.99) तस्मात् - After such a long vowel homogeneous with the first नः is substituted for the स् of the Accusative case affix शस् in the masculine. So in

place of final स् of शस्, अलोन्त्यस्य (1.1.51) denoted by a term exhibited by the genitive or the sixth case, the substitute takes the place of only the final letter. Therefore न् is substituted for स् =पुरुषान्, रामान्, अग्नीन्, वायून् पितॄन्.

(11) नादिचि (6.1.100) (न अव्यय, आत् 5.1; इचि 7.1). From the previous sutra we get प्रथमयोः, पूर्वसवर्णः, दीर्घः,एकः पूर्वपरयोः, संहितायाम् the Adhikara or Anuvritti as the case may be The meaning is: आत् प्रथमयोः इचि पूर्वपरयोः एकः सवर्णदीर्घः न (भवति). The substitution of a long vowel homogeneous with the first does not take place when अ or आ is followed by a vowel (other than अ) of the case-affixes of the Nominative and the Accusative. In पुरुष+औ by sutra 98 previous long substitution was available but it did not take place. Again by वृद्धिरेचि (6.1.85) there is वृद्धि and so पुरुषौ is formed.

(12) अमि पूर्वः (6.1.103). Here too अकः, पूर्वपरयोः come down from above The meaning is अकः अमि पूर्वपरयोः पूर्वः एकः (भवति). There is the single substitution of the first vowel, when a simple vowel (अक्) is followed by the अ of the case ending अम् e. g. पुरुष+अम्=पुरुषम्, अग्नि+अम् =अग्निम्, वायु+अम्=वायुम्.

(13) सम्प्रसारणाच्च (6.1.104). सम्प्रसारण (इग्यणः सम्प्रसारणम् 1.1.44) is termed as the इक् substituted for the यण i. e. vocalised semivowel. There is the single substitution of the first vowel for the vocalised semi-vowel and the subsequent vowel e. g. वच्+क्त by (6.1.15) there is सम्प्रसारण उ for व् we have उ अ च् त. Here in उ अ there is पूर्वरूप by this sutra (by eliding अ) उच् त=उक्तः; उक्तवान् is formed.

(14) एङः पदान्तादति (6.1.105). (एङः 5.1., पदान्तात् 5,1, अति 7.1): Here अनुवृत्ति of पूर्वः comes from the previous sutra as also that of एकः पूर्वपरयोः. It means : पदान्तात् एङः अति पूर्वपरयोः पूर्वः एकः (भवति). In the room of ए or ओ final in a पद and the short अ which follows it is substituted the single vowel of the form of the first for the preceding and the following both, as पुरुषो[1] अत्र=पुरुषोऽत्र. The sign 'ऽ' is employed to make it clear. रामो अत्र= रामोऽत्र.

(15) ङसिङसोश्च (6.1.106). Here from the previous sutra 105 there comes the अनुवृत्ति of एङः, अति. There is already the अधिकार of एकः पूर्वपरयोः. (एङः) After एङ् (ङसिङसोः, अति) if there is अत् (अ) of ङसि, ङस (च) then also (पूर्वपरयोः) in the room of the precedent and the subsequent there is the single substitution of the form of the precedent e.g. अग्नि+ङस=अग्ने अस्=अग्ने स्=अग्नेः; वायो+ङस्=वायो+अस्=वायो स्=वायोः. When the case ending ङित् follows then for the final इ and उ of the stems called घि by the sutra घेर्ङिति (7.3.111) Guna is substituted.

(16) अतो रोरप्लुतादप्लुते (6.1.109). (अत: 5.1; रोः 6.1; अप्लुतात् 5.1.; अप्लुते, 7.1.). Here from the sutra 107 there comes the अनुवृत्ति of उत् and from 105 अति. It means : अप्लुतात् अत: रोः उत् अप्लुते अति. The 'उ' is the substitute of 'रु' when an 'अ' which is not a प्लुत both precedes and follows it. (प्लुत is Prolate as in ओ३म्, what is not prolate is अप्लुत) पुरुष+सु=पुरुष+स्=पुरुष+रु=पुरुष रु अत्र= पुरुष उ अत्र. Being गुण by आद् गुणः (6.1.84)we have पुरुषो अत्र. By the previous sutra 105, it becomes पूर्वरूप and we have पुरुषोऽत्र.

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1. For the form पुरुषो please refer to sutra 16 [6.1.109].

(17) हशि च (6.1.10) This sutra does not pertain to अच् सन्धि. Here we have अनुवृत्ति of अत: रो: उत् and अधिकार of संहितायाम्. It means : अत: रो: हशि संहितायाम् उत् भवति. The 'उ' is the substitute of रु when it is followed by a हश् soft consonant and preceded by an apluta short अ e.g. पुरुष+सु गच्छति =पुरुष+स्=पुरुष+रु गच्छति=पुरुष उ गच्छति. By आद् गुण: (6.1.84) we have पुरुषो गच्छति, पुरुषो वदति, पुरुषो हसति etc.

We should understand two more necessary sutras of अच्सन्धि.

(18) प्रकृत्यान्त:पादम् (6.1.111) (प्रकृत्या 3.3.; अन्त:पादम् अव्यय). Here comes down the अनुवृत्ति of एङ: and अति. It means : एङ: अति अन्त:पादम् प्रकृत्या (भवति). The final ए or ओ and the following अ when ocurring in the middle half of a foot of a Vedic verse retain their original form. सुजाते अश्व सूनृते. Here by (6.1.105) पूर्वरूप was available, but it does not take place.

(19) प्लुतप्रगृह्या अचि नित्यम् (6.1.121). The Pluta and Pragrhya vowels remain unaltered when followed by a vowel i.e. there is no सन्धि e. g. अग्नी अत्र, वायू अत्र. Here by इको यणचि (6.1.74) य् and व् were available in सन्धि.

ईदूदेद् द्विवचनं प्रगृह्यम् (1.1.11). A dual case-affix ending in ई or ऊ or ए is called Pragrhya or excepted vowels which do not admit of sandhi or conjunction.

These are the important sutras of अच्सन्धि. They will be used in the next lesson so that the meanings of all the sutras will be clear. The other sutras of अच्सन्धि which are applicable should be referred to in the book, the Sandhi Vishaya.

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Twenty Fourth Lesson

Declension of पुरुष

Today we want to demonstrate the सिद्धि of all the forms of पुरुष. We have alrealy shown the declension of the word पुरुषः [I (Nominative) Singular] in the Lesson No 9.

I Dual. Further as before by 1.2.45 it becomes प्रातिपदिकसंज्ञा and applying all the sutras we have पुरुष + औ. In this by आद् गुणः (6.1.84) there is Guna. Debarring it by वृद्धिरेचि (6.1.85) there comes the Vriddhi. It has also been debarred by प्रथमयोः पूर्वसवर्णः (6.1.98) the substitution of corresponding long vowel for the first but that too has been debarred by नादिचि (6.1.100). Therefore by वृद्धिरेचि (6.1.85) we have again got Vriddhi and the form पुरुषौ is established.

I Plural. In पुरुष+जस् by चुटू (1.3.7) there is इत् संज्ञा of ज्, तस्य लोपः (1.3.9) it is elided, we have पुरुष+अस्. Here प्रथमयोः पूर्वसवर्णः (6.1.98).—In the first (Nominative) and Second (Accusative) case-affixes, if after the अक् Pratyahara there is अच् then there is the single substitution of a long vowel corresponding to the first vowel, so we have पुरुषास्. It becoming विसर्जनीय as before, we have the form पुरुषाः.

II Singular. In पुरुष+अम् by अमि पूर्वः (6.1.103)in place of the antecedent and the subsequent vowels there is a single substitution of the former, so we have पुरुषम्.

II Dual. In पुरुष+औट् there is इत् संज्ञा of ट् and we have पुरुषौ as before.

II Plural. In पुरुष+शस्. by लशक्वतद्धिते (1.3.8) there is इत् संज्ञा of श् we have पुरुष+शस्. By प्रथमयोः पूर्वसवर्णः (6.1.98) there is the single substitution of a long vowel corresponding to the first vowel, so we have पुरुषास्. Now तस्माच्छसो नः पुंसि (6.1.99). After such a long vowel homogeneous with the first, न् is substituted for the स् of the Accusative case-affix शस् in the masculine. By this and अलोऽन्त्यस्य (1.1.51) the substitute takes the place of only the final letter i.e. नकार in place of the final स् and so we have पुरुषान्. Here by 8.4.1-2 न् should be changed to ण but by पदान्तस्य (8.4.36) ण is not the substitute of a न final in a Pada. This sutra has prohibited it.

III Singular. In पुरुष+टा by चुटू (1.3.7) there is इत् संज्ञा of ट् and elision. By यस्मात् प्रत्ययविधिस्तदादि प्रत्ययेऽङ्गम् (1.4.13) there is the अङ्गसंज्ञा of पुरुष and so टाङसिङसामिनात्स्याः (7.1.12) is applied. Here there is the अनुवृत्ति of अतः from अतो भिस ऐस् (7.1.9) and अधिकार of अङ्गस्य (6.4.1). It means, after the अदन्त अङ्ग for टा, ङसि and ङस् are substituted इन, आत् and स्य respectively. So after substituting इन in place of टा we have पुरुष+इन. By आद् गुणः (6.1.84) there is गुण and by स्थानेऽन्तरतमः (1.1.42) out of अ, ए, ओ Gunas we have ए Guna, so there is पुरुषेन. Now रषाभ्यां नो णः समानपदे (8.4.1) and अट्कुप्वाङ्नुम्व्यवायेऽपि (8.4.2) न is changed to ण and we have पुरुषेण.

III Dual. In पुरुष+भ्याम् the sutra सुपि च (7.3.102) is applied. Here there is the अधिकार of अतो दीर्घो यञि (7.3.101) and अङ्गस्य (6.4.1) and so the meaning is: अतः अङ्गस्य यञि सुपि दीर्घः (भवति). Before a case-ending begin-

ning with a consonant of यञ्[1] pratyahara (i.e. with य or म) the final अ[2] of a Nominal stem is also lengthened. Therefore after being lengthened it becomes पुरुषाभ्याम्.

III Plural. पुरुष+भिस्. In अतो भिस ऐस् (7.1.9), there is the अधिकार of अङ्गस्य. The meaning is : After a nominal stem ending in अ, ऐस् is substituted for the case ending भिस्, so we have पुरुष+ऐस्. By वृद्धिरेचि (6.1.85) we have पुरुषैस्. Becoming विसर्जनीय as before it is पुरुषैः.

IV Singular. पुरुष+ङे; ङेर्यः (7.1.13) there is अनुवृत्ति of अतः अङ्गस्य. The meaning is : After a stem ending in अ there is substituted य for the Dative-ending ए. In पुरुष य by taking य as सुप् it is lengthened by सुपि च (7.3.102). But य is not among the सुप् for there is ङे. Therefore स्थानिवदादेशोऽनल्विधौ (1.1.52) (आदेश is that which comes in the place of another and स्थानी is the former occupant). The meaning is ; A substitute (आदेश) is like the former occupant (स्थानी) with the exception of अल्विधि.

Here ङे was सुप्, so by this sutra the य which has come in its place is also सुप्. Therefore, by lengthening it we have पुरुषाय.

IV Dual. पुरुष+भ्याम्=पुरुषाभ्याम् as before.

IV Plural. In पुरुष+भ्यस् by सुपि च (7.3.102) the lengthening is available. By बहुवचने झल्येत् (7.3.103) एत् is available. अतो झलि सुपि बहुवचने एत्. Before a case-ending

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1. How यञादि has been taken by यञ् please refer to the note No. 2 to Lesson No 11 on page No. ४4.

2. Here too by अतः the meaning अदन्त has been taken by the rule laid down by sutra 1.1.71.

beginning with भ् or स् (lit. a झल् consonant) in the plural, ए is substituted for the final अ of a Nominal stem. When both are applicable how the dispute should be settled and so the next पारिभाषिक सूत्र (the Decesive Aphorism) comes viz. विप्रतिषेधे परं कार्यम् (1.4.2). It says; When rules of equal force prohibit each other, then the last in the order herein given is to take effect. Therefore, as सुपि च (7.3.102) is prior to बहुवचने झल्येत् (7.3.103), so in stead of lengthening it has become एत् making it पुरुषेभ्यः.

V Singular. पुरुष+ङसि. By the previous टाङसिङसामिनात्स्याः (7.1.12) comes आत् and so पुरुष+आत्.. Becoming सवर्ण दीर्घ (6.1.97) it has become पुरुषात्.

V Dual. पुरुष+भ्याम्=पुरुषाभ्याम् as before.

V Plural. Further पुरुष+भ्यस्=पुरुषेभ्यः as before.

VI Singular. पुरुष+ङस् By (7.1.12) as before स्य is substituted and we have the form पुरुषस्य.

VI Dual. पुरुष+ओस्—ओसि च (7.3.104). Here there is अनुवृत्ति of अतः एत् अङ्गस्य. The meaning; Before the case-ending ओस्, ए is substituted for the final अ of a Nominal stem. पुरुषे+ओस्—एचोऽयवायावः (6.1.75) अय् is substituted for ए पुरुषय्+ओस्=पुरुषयोस्. By becoming विसर्जनीय as before it becomes पुरुषयोः.

VI Plural. पुरुष+आम्—ह्रस्वनद्यापो नुट् (7.1.54). Here there is the अनुवृत्ति of आमि अङ्गस्य. ह्रस्वनद्यापः अङ्गस्य आमि नुट् (भवति). The augment नुट् is added to the Genitive Plural ending आम् after stems ending in a short vowel, after stems called नदी (1.4.3. etc) and after the stems ending in the Feminine affix आ. It being टित् by आद्यन्तौ

टकितौ (1.1.45) has come in the beginning of आम्[1], पुरुष नुट् आम्. Being इत् there remains पुरुष न् आम्=पुरुषनाम्. To नामि (6.4.3) from 6.4.1 there is अनुवृत्ति of अङ्गस्य and from 6.3.110 of दीर्घः. The meaning: The long vowel is substituted for the final of the stem before the Genitive Plural affix नाम्—पुरुषानाम्. Further by 8.4.1-2 न is changed to ण, we have पुरुषाणाम्.

VII Singular. पुरुष+ङि=पुरुष+इ. As before by 6.1.84 it becomes गुण and we have पुरुषे.

VII Dual. पुरुष+ओस्=पुरुषयोः as before.

VII Plural. पुरुष+सुप्=पुरुष+सु. By बहुवचने झल्येत् (7.3.133) it becomes एत् and so पुरुषे+सु. आदेशप्रत्यययोः (8.3.59) it becomes षत्व we have पुरुषेषु.

Vocative. सम्बोधने च (2.3.48). In सम्बोधन there is प्रथमा, पुरुष+सु. एकवचनं सम्बुद्धिः (2.3.49). In the sense of Vocative the sigular number of the first case-affix is called सम्बुद्धि; एङ्ह्रस्वात् सम्बुद्धेः (6.1.67). Here comes the अनुवृत्ति of लोपः (6.1.64) and अपृक्त हल् (6.1.66). The meaning is : The consonant of the Nominative affix (सु and

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1. Here आम् has the आगम of नुट्. But आमि is in the 7th case, so how it will have नुट्. As आमि is in the 7th case the previous one should take नुट् by तस्मिन्निति निर्दिष्टे पूर्वस्य(1.1.65). But ह्रस्वनद्यापः being in the 5th case the latter आम् gets नुट् by the rule तस्मादित्युत्तरस्य (1.1.66), Which of the two should take नुट्, in this controversy the rule of विप्रतिषेधे परं कार्यम् (1.4.2) being applicable and between the two sutra तस्मादित्युत्तरस्य standing subsequent in order takes effect saying where the work of the fifth case is to be done, then it is done to the subsequent one. Therefore आमि is changed from the Seventh case to the Sixth case. Taking it as Sixth case there is आगम of नुट्. This should, therefore, be understood.

its substitute अम्) is elided in the Vocative singular after a nominal stem ending in ए or ओ or a short vowel. Therefore, स् being elided we have हे पुरुष. Further हे पुरुषौ, हे पुरुषाः are formed as before.

The readers should note how the previously quoted sutras of अच् सन्धि have been useful in proving the declension of the word पुरुष and how these forms have been made. What should be taught at what time is also a psychological matter.

Twenty Fifth Lesson

The Remaining सन्धिस of हल् and विसर्ग

By the way, there should be some knowledge of the हल् सन्धि and विसर्ग सन्धि. Out of these we have already explained चोः कुः (8.2.30). झलां जशोऽन्ते (8.2.39) and वावसाने (8.4.55) sutras in the 9th Lesson while giving the declension of वाक् वाग् and वाग्भ्याम्. झलां झश्झशि (8.4.52) in the 14th Lesson proving the declension of रुन्धः and झषस्तथोर्धोऽधः (8.2.40) have also been explained. We have already given अभ्यासे चर्च (8.4.53) while proving जुहोति in the 13th day lesson. आदेशप्रत्यययोः (8.3.59) has been given in proving वाक्षु and पुरुषेषु, रषाभ्यां नो णः समानपदे (8.4.1) and अट् कुप्वाङ्नुम्व्यवायेऽपि (8.4.2) have already been explained in proving क्रीणाति and पुरुषेण.

In this way leaving those sutras of हल् सन्धि which have already been explained, others should be explained by and by.

(1) मोऽनुस्वारः(8.3.23). Here there is अनुवृत्ति of हलि from 8.3.22 and अधिकार of पदस्य (8.1.16). The meaning is: हलि पदस्य मः अनुस्वारः (भवति). The अनुस्वार is substituted for म् at the end of a Pada[1] before a consonant for example, पुरुष+अम्=पुरुषम् वदति=पुरुषं वदति, राम वदति.

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1. Here too by येन विधिस्तदन्तस्य (1.1.71) the meaning of पद is taken as पदान्त as before. The same should be understood else where also.

(2) नश्चापदान्तस्य झलि (8.3.24). मोऽनुस्वार: comes from the above. The meaning is : The अनुस्वार is substituted for the न् and म्, not final in a पद before all consonants with the exception of Nasals and semivowels e.g. पुम् + सु=पुं सु;मीमान्+सते=मीमांसते.

Now we shall explain some sutras of the विसर्ग सन्धि.

Out of these we have already explained (3) ससजुषो रु: (8.2.66) and (4) खरवसानयोर्विसर्जनीय: (8.3.15) in the previous 9th lesson. Now (5) हशि च (5.1.110). The उ is the substitute of रु, the र् being substitute of स् (8.2.66), when it is followed by a soft consonant and preceded by an अप्लुत short अ e. g. पुरुष स् (रु=उ) गच्छति=पुरुषो गच्छति; पुरुषो हसति.

(6) भोभगोअघोअपूर्वस्य योऽशि (8.3.17). Here the अनुवृत्ति of रो: comes down from (8.3.16). The meaning is : भो भगो अघो अपूर्वस्य रो य् अशि (भवति) i. e. य is substituted for the रु called र् when it is preceded by भो, भगो, अघो, अ or आ before an अश् letter e. g. पुरुष रु आगच्छति=पुरुष य् आगच्छति। पुरुषा रु आगच्छन्ति=पुरुषा य् आगच्छन्ति. Now the elision of this य् takes place by next sutra.

(7) लोप: शाकल्यस्य (8.3.39). Here from 8.3.17 there is अनुवृत्ति of all the words. The meaning is: व् and य् preceded by अ or आ and at the end of a pada are elided before an अश् letter according to the opinion of शाकल्य. In this way पुरुषास् इच्छन्ति=पुरुषा य् इच्छन्ति—पुरुषा इच्छन्ति, पुरुषा उत्तिष्ठन्ति, पुरुषा ऋच्छन्ति etc. When there is no elision of य् in that case पुरुषाय् आगच्छन्ति will remain.

(8) हलि सर्वेषाम् (8.3.22). Here there is अनुवृत्ति of the whole sutra (8.3.17). The meaning is: (The य् preceded by भो, भगो, अघो or by अ or आ being final in a pada is elided) before a consonant according to the opinion of of all Acharyas e. g. पुरुष+जस्=पुरुष+अस्. पुरुषा रु गच्छन्ति =पुरुषाय् गच्छन्ति, पुरुषा गच्छन्ति. In the same way पुरुषा हसन्ति etc.

(9) विसर्जनीयस्य सः (8.3.34). Here from सूत्र (8.3.15) there is the अनुवृत्ति of खरि according to the मण्डूकप्लुति-न्याय.[1] The meaning is : स् is the substitute of a visarga when a hard consonant (खर्) follows as पुरुषः तरति= पुरुषस्तरति.

(10) वा शरि (8.3.36). The visarga is optionally the substitute of visarga when a sibilant follows e. g. पुरुषः शेते=पुरुशस्शेते=पुरुषश्शेते.

(11) स्तोः श्चुना श्चुः (8.4.39). The letter स and the dentals when coming in contact with श and the palatals are changed to श and palatals respectively.

(12) आदेशप्रत्यययोः (8.3.59) has already been explained.

(13) नुम्विसर्जनीयशर्व्यवायेऽपि (8.3.58). Here the अधिकार of इण्कोः comes down from above (8.3.47) and अनुवृत्तिs of सः from (56) and of मुर्धन्यः from (55). The meaning is: the substitution of ष् for स् takes place then also when the augment न् (नुम्), the visarjaniya or a sibilant occurs between the said इण or कु letters and the स् e. g. यजुष्षु, हविष्षु.

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1. Analogy of frog-hopping: recurrance of an item in the manner of the hopping of a frog i. e. omitting the sutras in the middle. (Editor)

Whatever other sutras are applied in the हल् सन्धि and विसर्ग सन्धि should be explained. The student can see it in the सन्धिविषय.

This time we have given a chart about सन्धि as Appendix No. 1 at the end of the book. In order to practise Sandhi, the rules of Sandhi, the students must see the chart and practise the subject. It will be very helpful in Sandhi.

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Twenty Sixth Lesson

कृत् प्रत्यय (१)

General

Now we take up the subject of कृत् प्रत्ययs.

Our readers have understood that धातोः (3.1.91) has the अधिकार upto (3.4.117). The अधिकार of प्रत्ययः परश्च (3.1.1/2) goes upto 5.4.160[1]. They have also learnt—तिङ्शित् सार्वधातुकम् (3.4.113). All personal endings (18) and all affixes with an indicatory "श्" are called सार्वधातुकs. आर्धधातुकं शेषः. The remainder i. e. the affixes other than तिङ् and शित् (with an indicatory श्) subjoined to verbal base are called आर्धधातुकs. By सार्वधातुकार्धधातुकयोः (7.3.84) the गुण is substituted for the final इक् vowel of a stem before the affixes called सार्वधातुक and आर्धधातुक. By पुगन्तलघूपधस्य च (7.3.85) the गुण is substituted before a सार्वधातुक and आर्धधातुक affix for the इक् vowels of the cousative stems which take the augment प् and for the short penultimate vowel of a root which ends in a single consonant. By अदेङ् गुणः (1.1.2) and स्थानेऽन्तरतमः (1.1.49) भू becomes भो, चि=चे, नी=ने. This much about गुण.

Similarly the subject of वृद्धि has been dealt with from 7.2.114 to 118. In अचो ञ्णिति (7.2.115) there is अनुवृत्ति of वृद्धि from 7.2.114 and अधिकार of अङ्गस्य (6.4.1). The meaning is : अचो अङ्गस्य ञ्णिति वृद्धिः (भवति). Before

1. Vide previous page 45.

the affixes having an indicatory ञ् or ण्. Vriddhi is substitu ed for the end-vowel of a stem, e.g. कृ+ण्वुल्=कृ+वु. By 7.1.1 अक is substituted for वु=कृ+अक. Here ऋ of कृ by the aid of उरण् रपरः (1.1.50) is changed to वृद्धि आर्, we have कार्+अक=कारक+सु=कारकः. Similarly in अत उपधायाः (7.2.116) there is अनुवृत्ति of ञ्णिति (115) and वृद्धिः (114) and there is the अधिकार of अङ्गस्य. The meaning is: अङ्गस्य उपधायाः अतः वृद्धिः (भवति) ञ्णिति परतः—In a stem ending in a consonant with an अ immediately preceding it, the Vriddhi is substituted for such अ, when an affix having an indicatory ञ् or ण follows e. g. पठ्+ण्वुल्=पठ्+वु=पठ्+अक=पाठ्+अक=पाठक+सु=पाठकः.

Now we show where the Guna and Vriddhi are prohibited.

Where there is ङित्, कित् or गित् affix, by क्ङिति च (1.1.5) there will be no guna or viddhi. Before the कृत् affix e there will be guna or vriddhi or prohibition of both, गुण and वृद्धि. This much is of use with all कृत् affixes. After having known गुण and वृद्धि and prohibition of गुण and वृद्धि we should further know whether the root is सेट् (with इट्) or अनिट् (without इट्). As for the roots given in the धातुपाठ those which are उदात्त roots are सेट् while अनुदात्त are अनिट. It is easily ascertained from the index (in the धातुपाठ) as to what the गण of the root is, whether it is आत्मनेपदी or परस्मैपदी and whether it is सेट् or अनिट्. All this information is available from the index. From एकाच उपदेशेऽनुदात्तात् (7.2.10) to (7.2.34) is the topic of अनिट् i.e. by these sutras even the सेट् roots become अनिट्. And आर्धधातुकस्येड् वलादेः (7.2.35). Here there is the अधिकार of अङ्गस्य (6.4.1) वलादेः आर्धधातुकस्य इट् (भवति) An आर्धधातुक affix beginning with वल् (i.e. any consonant

except य) gets the augment इट्. Further upto sutra 78 runs the subject of सेट्. After 35 the अनिट् roots become सेट् there, this should be understood. The subject of सेट् and अनिट् ends in so much only. This can be read or understood in 2-3 days.

Here one thing more is to be understood that from कृदतिङ् (3.1.93) to (3.4 117) any affix except तिङ् (18 tense affixes) is called कृत्. There the affixes from कृत्याः (3.1.95)to sutra 132 are also called कृत्य. कर्तरि कृत् (3.4.67) Here there is the अधिकार of धातोः. धातोः कृत् कर्तरि (भवति). The affixes called krit are used in the sense of an agent. The succeeding sutras are its अपवाद (exceptions) which are explained below. लः कर्मणि च भावे चाकर्मकेभ्यः (3.4.69). Here there is the अनुवृत्ति of कर्तरि and अधिकार of धातोः. The tense affixes called 'la' are used in denoting the object and the agent, and after intransitive verb they denote the action as well as the agent. This we have already stated in the 10th Lesson. For further explanation of the action and the agent please see Lesson No. 42. The next sutra is तयोरेव कृत्यक्तखलर्थाः (3.4.70). The meaning: the affixes called 'kritya' and 'kta' and those that have the sense of 'khal' have only these two senses, namely, an action and an object (भाव and कर्म).

Twenty Seventh Lesson

कृत् प्रत्यय (२)

प्रत्यय-माला[1]

Now we mention those affixes which are added to the verbal roots only.

Affix	Prescribing rule	The forms derived (पठ्, चि, कृ roots)
1. तव्य	—तव्यत्तव्यानीयरः 3.1.96	पठितव्यम्, चेतव्यम्, कर्तव्यम्
2. अनीयर्	— ,, ,, ,,	पठनीयम्, चयनीयम्, करणीयम्
3. यत्	—अचो यत् 3.1.97	चेयम्, नेयम्
4. ण्यत्	—ऋहलोर्ण्यत् 3.1.124	पाठ्यम्, पाक्यम्(पाच्यम्), कार्यम्
5. ण्वुल्	—ण्वुल्तृचौ 3.1.133	पाठकः, पाचकः, कारकः
6. तृच्	— ,, ,, ,,	पठिता, चेता, कर्त्ता
7. क्त	—निष्ठा 3.2.102	पठितः, चितः, कृतः
8. क्तवतु	— ,, ,,	पठितवान्, चितवान्, कृतवान्
9. घञ्	—भावे 3.3.17	पाठः, पाकः
10. अच्	—एरच् 3.3.56	चयः, जयः, नयः
11. क्तिन्	—स्त्रियां क्तिन् 3.3.94	पठितिः, पक्तिः, चितिः, कृतिः
12. ल्युट्	—ल्युट् च 3.3.115	पठनम्, पचनम्, चयनम्, करणम्

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1. By प्रत्ययमाला generally the meaning of णिजन्त, सन्नन्त etc are taken. Here we have used it in the sense of collection of affixes.

13. तुमुन्	– समानकर्त्तृकेषु तुमुन् 3.3.158	पठितुम् (इच्छति), चेतुम् (इच्छति), कर्तुम् (इच्छति)
14. क्त्वा	समानकर्त्तृकयोः पूर्वकाले 3.4.21	पठित्वा, चित्वा, कृत्वा
15. शतृ	—लटः शतृशानचावप्रथमा-समानाधिकरणे 3.2.124	पठन्, दीव्यन्, जयन्, भवन्
16. शानच्	—,, ,, ,,	पचमानः, नयमानः

Now their सिद्धि is as under:—

(1) तव्य—By भूवादयो धातवः (1.3.1) there is धातु संज्ञा of पठ्. In the अधिकार of धातोः (3.1.91) तव्यत्तव्यानीयरः (3.1.96) the affixes तव्यत्, तव्य and अनीयर् take place as पठितव्यम्, वदितव्यम्, करणीयम्. By it and प्रत्ययः परश्च (3.1.1/2) we have पठ्+तव्य. By आर्द्धधातुकं शेषः (3.4.114) it is Ardhadhatuka. By यस्मात् प्रत्ययविधिस्तदादि प्रत्ययेऽङ्गम् (1.4.13) it becomes अङ्ग संज्ञा. This is सेट् धातु therefore by आर्द्धधातुकस्येड् वलादेः (7.2.35) it is इट् and by आद्यन्तौ टकितौ (1.1.45) it comes in the beginning of तव्य and becomes पठ्+इट्+तव्य=after इत् संज्ञा and लोप we have पठ्+इ+तव्य=पठितव्य. By कृदतिङ् (3.1.93) it is कृत्संज्ञा. By कृत्तद्धितसमासाश्च (1.2.46) it is प्रातिपदिक. स्वौजसमौट्...सुप् (4.1.2) सु is produced as before, पठितव्य+सु. After applying all the previous sutras we have पठितव्यम्.[1] By कृत्याः (3.1.95) तव्य has कृत्य संज्ञा. Therefore तयोरेव कृत्यक्तखलर्थाः (3. 4. 70) it being the object=पठितव्यम् which means 'ought to be read'. In चि+तव्य by the sutra सार्वधातुकार्धधातुकयोः (7.3.84) गुण comes and by अदेङ् गुणः (1.1.2) अ, ए, ओ have appeared. By स्थानेऽन्तरतमः (1.1.49) the गुण of इ is ए, we have चेतव्यम्

1. पठितव्य+सु. Here by अतोऽम् (7.1.24) after a Neutral stem ending in अ, अम् is substituted for सु and अम्, the endings of the Nominative and Accusative Singular.

नेतव्यम् etc. In कृ+तव्य there is गुण, then in place of ऋ three letters अ, ए, ओ have come. Now उरण् रपर (1.1.50) उः=in place of ऋ when अण् (अ, इ, उ) comes it is always followed by र. So the गुण letters अ, ए, ओ are available. The guna substitute of ऋ by 1.1 49 is अर् so कृ becomes कर्, we have कर्त्तव्य. As previously we have कर्त्तव्यम्. चि, नी, कृ are अनिट् roots. so they do not take इट्. Because by एकाच उपदेशे ऽनुदात्तात् (7.2.10) there is prohibition of इट्. As there is अनुवृत्ति of नेट्, the meaning is अङ्गस्य उपदेशे एकाचः अनुदात्तात् धातोः इट् न (भवति) that is: 'The augment इट् is not added after a root which in the grammatical system of instruction (धातुपाठ) is of one syllable and is अनुदात्त (without accent). अनीयर्, ण्वुल्, घञ्, ल्युट् are not वलादि, so इट् is not added to them.

तव्य, अनीयर्, यत्, ण्यत् being कृत्य संज्ञक take place in भाव कर्म (action & accusative). घञ् क्तिन्, ल्युट् being in the अधिकार of भावे (3.3.18) take place in mere (action) only. The remaining ण्वुल्, तृच्, क्तवतु, शतृ etc. all take place in कर्त्ता (agent). These should well be understood so that the meaning of the examples may be followed side by side.

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Twenty Eighth Lesson

कृत्प्रत्यय (३)

(२) अनीयर्—By 3.1.96 we have अनीयर् as before, so पठ्+अनीयर्=पठनीयम्. In पठ् and अनीय there is no new sutra, we have पठनीय=पठनीयम्. From पच् we have पचनीयम्. Yes, in चि+अनीय because अनीय is आर्द्धधातुक by 3.4.114 and becomes गुण by 7.3.84 we have चे+अनीय, by 6.1.76 it becomes अय्=चयनीय=चयनीयम्. Similarly we have जयनीयम् from जि and नयनीयम् from नी. Here initial ण् of the root णीञ् becomes न् by णो नः (6.1.63). There is the substitution of न् for the initial ण् of a root. It becoming नी we get नयनीयम्. In कृ we have गुण by (7.3.84) and substitution of रपर by 1.1.50. We have करणीय=करणीयम्. In the same way the students may make these forms of other roots.

(3) यत्—अचो यत् (3.1.97). Here धातोः (1.1.91) and प्रत्ययः, परश्च (3.1.1/2) have their अधिकार. The sutra will be completed as अचो धातोः यत् प्रत्ययः परश्च (भवति). The affix यत् comes after a root that ends in a vowel. As for how अजन्त has been taken by अच् we have to refer to येन विधिस्तदन्तस्य (1.1.71). An injunction which is made with regard to a particular attribute applies towards having that attribute at their end. अचः is in the 5th (Ablative) case and so is धातोः. By what kind of root ? अचः=that ends in a vowel. This तदन्तविधि should be understood always in this way.

So here the यत् affix is added to a root ending with

a vowel. Therefore, this affix will not be added to a root ending in a consonant as पठ्, पच् etc. In case of the roots ending in a consonant we have the affix ण्यत् by 3.1.124. The student must bear this difference in mind.

सिद्धि—चि यत्, जि यत्, नी यत्. As यत् is आर्धधातुक by 7.3. 84 there is गुण and so चेय, जेय, नेय are formed. Therefore we have चेयम्, जेयम्, नेयम् as before.

(4) ण्यत्—ऋहलोर्ण्यत् (3.1.124). Here there is अधिकार of धातोः, प्रत्ययः, परश्च It means: The affix ण्यत् comes after a root that ends in ऋ (long or short) or in a consonant. Here धातोः is in the 5th (Ablative) case. Therefore ऋहलोः though is in the 6th (Genitive) case has been treated as in the 5th case. Therefore adding ण्यत् we have पठ् ण्यत्,=पठ्य; पच् ण्यत्=पच् य; here is उपधासंज्ञा by 1.1.64 and there is Vrddhi of अ by 7.2.116, so we have पाठ्यम्. In पाच्+य by चजोः कु घिण्ण्यतोः (7.3.52). The meaning: चकारजकारयोः कवर्गादेशो (भवति) घिति ण्यति च प्रत्यये परतः. For the final च् or ज् of a root there is substituted a corresponding guttural before an affix having an indicatory घ् and before ण्यत्. कु for च् of पाच् is negated by ण्य आवश्यके (7.3.65) a guttural is not substituted for the palatal before the affix ण्य when it means 'to do as absolute necessity.' By this rule as it is a case of absolute necessity it does not change to क् and remains अवश्यपाच्यम्. Elsewhere by changing to क् we have पाक्यम् (fit to be cooked).

(5) ण्वुल्— ण्वुल्तृचौ (3.1.133). Here there is अधिकार of धातोः, प्रत्ययः, परश्च. It means: The affixes ण्वुल् and तृच् are placed after all verbal roots. In पठ् ण्वुल् there is इत् सज्ञा of ण and ल् there remains पठ् वु. Here by यस्मात् प्रत्ययविधिस्तदादि प्रत्ययेऽङ्गम् (1.4.13) it gets अङ्गसंज्ञा and by युवोरनाकौ (7.1.1), in place of यु (pertaining to an infle-

ctive base)is substituted अन and in place of वु is substituted अक. Therefore changing वु by अक in पठ् अक by 7.2.116 there is वृद्धि for the उपधा we have पाठ्+अक=पाठक=पाठकः. In the same way we have पाचकः from पच् and याजकः from यज्. चि ण्वुल्=चिवु=चि अक. Here there is वृद्धि by 7.2.115 we have चै अक. By 6.1.75 it is changed to आय् and we have चायक=चायकः (picker), जायकः is from जि and नायकः from नी. By 1.1.50 कृ has रपर as before we have कार् अक= कारकः. The students should themselves make these forms from the other roots.

(6) तृच्—After the arrival of the अधिकार as before in पठ्+तृच्, तृच् is आर्द्धधातुक by 3.4.114. As तव्य has इट्, similarly here too इट् is added by 7.2.35 we have पठितृ. By 1.2.46 it is called प्रातिपदिक and so we have पठितृ सु. Here in ऋदुशनस्पुरुदंशोऽनेहसां च (7.1.94) we have अनुवृत्ति of असम्बुद्धौ (7.1.92) and of सौ (7.1.93). It means: The words उशनस्, पुरुदंशस्, अनेहस् and ending in ऋ have अनङ् substituted to them if सु (other than that of the Vocative) follows. Therefore here by 1.1.52 in place of ऋ, of पठितृ by means of अनङ् we have पठित् अनङ्=पठित् अन्=पठितन्. In पठितन् सु by 1.1.42 सु being सर्वनामस्थानसंज्ञा, there applies सर्वनामस्थाने चासम्बुद्धौ(6.4.8). Here there is अनुवृत्ति of अङ्गस्य, नोपधायाः and from 6.3.110 of दीर्घः. The meaning is "In a stem ending in न् the preceding vowel is lengthened in strong cases, with the exception of the Vocative singular". Therefore, पठितन् स् is changed to पठितान् स्. By 6.1.66 there is लोप of स्, by 1.4.14 there is पदसंज्ञा and न लोपः प्रातिपदिकान्तस्य (8.2.7), there is अधिकार of पदस्य. The meaning: The न् at the end of a Normal stem which is a pada is elided. Therefore after elision we have पठिता 'one who reads'. As the root पच् is अनिट् by 7.2.10 there is prohibition of इट् and by 8.2.30 it becomes कुत्व we have पक्ता. In

चि तृच्, जि तृच्, नी तृच् as तृच् is आर्द्धधातुक it becomes गुण by 7.3.84 we have चेतृ, जेतृ, नेतृ. कृ, by 1.1.50 after becoming रपर becomes कर्तृ. Further all the sutras are applied as before, we have चेता, जेता, नेता, कर्त्ता. From other roots are formed in the same way.

(7) क्त–निष्ठा(3.2.102). Here the अधिकार of धातोः, प्रत्ययः, परश्च comes as before. From 3.2.84 here there is the अधिकार of भूते also. It means: धातोः भूते निष्ठा प्रत्ययः परश्च भवति. The affixes called निष्ठा come after a verbal root employed with the sense of past time. Here by क्तक्तवतू निष्ठा (1.1.25) the affixes क्त and क्तवतु both are called निष्ठा. Therefore being क्त it is पठ् क्त=पठ्त and becoming इट् as before it is पठितः. Since the root पच् is अनिट् and by पचो वः (8.2.52), व is substituted for the Nistha त after the root पच् we have पक्वः, चिक्त=चित, जित, नीत. As त is आर्द्धधातुक the गुण which was available by 7.3.84 does not take place by क्ङिति च (1.1.5). By adding सु etc. we have चितः, जितः, नीतः, कृतः.

(8) क्तवतु—Here all the sutras which were applied in case of क्त are used and चितवत्, जितवत्. नीतवत् are formed. क्तवतु is in the nominative. Further in चितवत्+सु we apply अत्वसन्तस्य चाधातोः (6.4.14). Here the अनुवृत्ति of अङ्गस्य (6.4.1) उपधायाः (6.4.7) दीर्घः (6.3.110) असंबुद्धौ (6.4.8) has been coming. In the Nominative singular (with the exception of the Vocative Singular) the penultimate vowel is lengthened in a stem ending in अतु and अस् when the consonant (अस्) does not belong to a root. Being lengthened it becomes नुम् by उगिदचां सर्वनामस्थानेऽधातोः (7.1.70). Here from 7.1.58 there is the अनुवृत्ति of नुम् and from 6.4.1 there is अधिकार of अङ्गस्य. The meaning of the sutra is: Whatever has an indicatory उ, ऋ and लृ(with

the exception of a root) and the stem अच् (अञ्चति) get the augment नुम् in the strong cases Therefore चितवान्त् सु= चितवान्त् स्. By 6.1.66 there is elision of स् and so there remains चितवान्त्. There comes the sutra संयोगान्तस्य लोप: (8.2.23) and there is अधिकार of पदस्य (8.1.16). The meaning is: When a word ends in a double consonant, the last consonant is dropped. Therefore by eliding त् there remains the form चितवान्. Similarly we have पठितवान्, जितवान्, नीतवान्, कृतवान् and by 8.2.52 we have पक्ववान् as before.

Twenty Ninth Lesson

कृत् प्रत्यय (४)

(9) घञ्—भावे (3.3.18). Here there is अधिकार of धातोः, प्रत्ययः, परश्च. It means: The affix 'ghan' comes after a root when mere action is denoted. In पठ् घञ् there is इत्-संज्ञा of घ् and ञ् and so there remains पठ् अ. Having सु as before it becomes पाठः. Similarly पच्+घञ्. Here after doing all the work as before we have पाच् अ. By 7.3.52 कुत्व is substituted we have पाक् अ=पाक सु=पाकः. घञ् ending is used in Masculine

(१०)अच्–एरच्—(3.3.56). Here there is अधिकार or अनुवृत्ति of भावे (3.3.18), अकर्तरि च कारके (3.3.19), धातोः, प्रत्ययः, परश्च. It means: The affix 'ach' comes after a root ending in इ or ई (when mere action is denoted and when the case is other than Nominative (non-agent). चि अच्=चि अ and becoming गुण by 7.3.84 it becomes चे अ=चय् अ=चय सु =चयः. Similarly जि अच्=जयः; नो अच्=नयः. This is an exception to घञ् i.e. in the case of the roots ending in इ, when mere action is denoted अच् takes place instead of घञ्. This should be noted. अजन्त is also used in the Masculine.

(११) क्तिन्—स्त्रियां क्तिन् (3.3.94). Here also there is अधिकार or अनुवृत्ति of भावे, अकर्तरि च कारके, धातोः, प्रत्ययः, परश्च. The meaning is: क्तिन् is added to a root in feminine gender when an action is meant and the case is other than the Nominative and that too is added after the root. पठ् क्तिन्. In पठ् ति इट् is added as before, so we have

पठिति, चिति from चि, जिति from जि, नीति from नी, कृति from कृ. It being प्रातिपदिक सु is added, so we have पठितिः, चितिः, जितिः, नीतिः, कृतिः. This adding of the affix क्तिन् comes in the Feminine gender only.

(12) ल्युट्—ल्युट् च (3.3.115). Here from सूत्र 114 comes the अनुवृत्ति of नपुंसके भावे as also of धातोः etc. as before. The meaning is: The affix ल्युट् is added to the root, when the name of an action is expressed, in the Neuter Gender and this is done after the root. पठ् ल्युट्=पठ् यु. By 7.1.1 अन् is substituted for यु—पठ् अन=पठन सु=पठनम् (पठनम् is made like the word धनम्). The affix ल्युट् is used in the Neuter Gender only.

(13) तुमुन् -समानकर्तृकेषु तुमुन् (3 3.158). Here from इच्छार्थेषु लिङ्लोटौ (3 3.157) comes the अनुवृत्ति of इच्छार्थेषु and of धातोः etc. as before. The meaning of the sutra is: The affix 'tumun' comes after a verb, when another verb meaning 'to wish' is in construction, provided that the agent of both the verbs is the same. इच्छति पठितुम्—पठ् तुमुन्. तुमुन् by 3.4.114 has आर्द्धधातुक denomination. Therefore by 7.2.35 it becomes इट् as before पठ् इट् तुमुन्=पठ् इ तुम्=पठितुम्. As by 1.2.46 it has प्रातिपदिक denomination सु is added to it. Then कृन्मेजन्तः (1.1.38). Here comes the अनुवृत्ति of अव्ययम् from sutra No 36. The meaning of the sutra is: The words formed by those 'krit' or primary affix (3.1.93) which end in म् or ए, ओ, ऐ and औ are also Indeclinables. Because पठितुम् is a कृदन्त ending in मकार; it is designated as अव्यय. As it is प्रातिपदिक so the सु which comes after it by अव्ययादाप्सुपः (2.4.82) there is लुक् (elision) of आप् and सुप् after an अव्यय or Indeclinable. Therefore there remains पठितुम्. Here the agent of इच्छति and पठितुम् is the same. In this way we

have चेतुम् from चि, जेतुम् from जि, पक्तुम् from पच् and कर्तुम् from कृ.

(14) क्त्वा—समानकर्तृकयोः पूर्वकाले (3.4.21). Here comes the अनुवृत्ति of क्त्वा from 3.4.18 and of धातोः as before. The meaning of the sutra is: When two actions have the same agent the affix 'ktwa' comes after that verb which takes place in a time anterior to that of the other. पठित्वा गच्छति. Here the agent of both the verbs पठ् and गम् is the same. 'Having read he goes' so the action of reading precedes in time. Therefore by this sutra, the affix क्त्वा is added to the root पठ् and we have पठ् क्त्वा= पठ् त्वा. As it is सेट् by 7.2.35 इट् is added as before, we have पठ् इट् त्वा =पठ् इ त्वा =पठित्वा. Being प्रातिपदिक by 1.2. 46 we have पठित्वा सु. क्त्वातोसुन्कसुनः (1.1.39). Here follows the अनुवृत्ति of अव्ययम् from 36. The meaning is: The words ending with 'ktwa', 'tosun', and 'kasun' are indeclinables. Therefore पठित्वा सु=by 2.4.82 there is लुक् (elision) of सु we have पठित्वा 'having read'. In the same, way चित्वा, जित्वा, नीत्वा, कृत्वा, पक्त्वा should be understood.

(15) शतृ—पठत्, The affix शतृ is added to the root पठ्. The sutra is लटः शतृशानचावप्रथमासमानाधिकरणे (3.2.124). Here there is already the अधिकार of धातोः, प्रत्ययः and परश्च. Then there is also the अनुवृत्ति of वर्त्तमाने from the sutra वर्तमाने लट्. It means: धातोः वर्त्तमाने लटः शतृशानचौ अ-प्रथमासमानाधिकरणे (भवतः). The affixes शतृ and शानच् are substitutes of लट् in the present tense when agreeing with what does not end with the first case-affix. It should be remembered that the affix शतृ is added to the roots in Parasmai-pada and शानच् to those in Atmane-pada. By तङानावात्मनेपदम् the आन has already been re-ferred to as Atmane-pada. In पठ् शतृ there is इत् and लोप

of ऋ by उपदेशेऽजनुनासिक इत् (1.3.2) and of श by लशक्वतद्धिते (1.3.8) we have पठ्+अत्. Here शतृ being शित् it is सार्वधातुक by तिङ् शित् सार्वधातुकम् (3.4.113) and so शप् comes by कर्तरि शप् (3.1.68) पठ्+शप्+अत्. After being इत् and लोपादि there remains पठ्+अ+अत्. Here by अतो गुणे (6.1.94) there is substitution of the subsequent form and we have पठत्. Being प्रातिपदिक by कृत्तद्धितसमासाश्च (1.2.46) and applying all the sutras as before we have पठत्+सु. By सुडनपुंसकस्य (1.1.42) सु is termed as सर्वनामस्थान. The अत् of पठत् is उगित् as the ऋ of शतृ is इत्. Therefore by उगिदचां सर्वनामस्थानेऽधातोः (7.1.70) नुम् is added. पठत् being उगित् here नुम् is added; which by मिदचोऽन्त्यात्परः (1.1.46) being मित् comes after the last among the vowels. We have पठ नुमत् सु=पठन्त् सु=पठन्त् स्. By हल्ङ्याब्भ्यो दीर्घात्सुतिस्यपृक्तं हल् (6.1.66) there is elision of स् of सु we have पठन्त्. संयोगान्तस्य लोपः (8.2.20). Here there is the अधिकार of पदस्य (8.1.16). The meaning is : When a word ends in a double consonant the last consonant is dropped. So the last त् is elided and we have पठन्. So we have पठन्तौ, पठन्तः, पठन्तम्, पठन्तौ. Further there is no नुम्, so we have पठतः. From the root पच् we have पचन्, पचन्तौ, पचन्तः and यजन्, यजन्तौ, यजन्तः from the root यज्.

(16) शानच्—The root पच् is also आत्मनेपदी. Therefore after पच् comes शानच् by (3.2.124) पच्+शप्+शानच्=पच्+अ+शानच्=पच्+अ+आन. Now the sutra आने मुक् (7.2.82) is applicable. Here comes the अनुवृत्ति of अङ्गस्य (6.4.1) and of अतः (7.2.80). The meaning is : Before the Participial ending आन a verbal stem ending in short अ gets the augment मुक्. eing कित् by आद्यन्तौ टकितौ (1.1.45) it follows पच्+अ+मुक्+आन=पच्+अ+म्+आन=पचमान. In the same way यजमान is formed from the root यज्

which is आत्मनेपदी. Being प्रातिपदिक by कृत्तद्धितसमासाश्च (1.2.46) सु arrives. By applying all the sutras as before we have पचमानः, यजमानः.

By adding these 15-16 affixes to all the 2,000 roots any form of the root can be made. We have already explained the rule in the beginning of the Lesson No.25. In this way without cramming about 2,000×15=30,000 words can be formed. If there is any special rule for any root the book may be consulted for it. This is the glory of the Ashtadhyayi System. The main purpose of the Grammar is to tell what words are formed by adding which affixes and which words are formed from the प्रातिपदिक. What the most essential point in connection with this table of Affixes is to know whether the root is सेट् or अनिट्. If the affix is वलादि आर्द्धधातुक then there will be इट् to the सेट् roots, otherwise not. If it is सार्वधातुक then the affixes शप्, श्यन् etc. will come according to the particular गण. There will be गुण in the case of सार्वधातुक and आर्द्धधातुक. On being ञित्, णित there will be वृद्धि. If the affix is कित् or ङित् or कित्वत् or ङित्वत् then by क्ङिति च (1.1.5) there will be no गुण or वृद्धि. Whether a root is आत्मनेपदी or परस्मैपदी or सेट् or अनिट् can be ascertained from the index of the धातुपाठ, published by Ram Lal Kapoor Trust, Bahalgarh and the Vedic Yantralaya, Ajmer. There is no need for cramming by the adults.

It is our firm conviction that by understanding these 15 or 16 affixes all the कृत् प्रत्यय of the Third Chapter of the Ashtadhyayi can be understood in 15-20 days. This is the main purpose of the Science of Grammar. Again from the प्रातिपदिकs the सुप्, the feminine and the necessary तद्धित affixes can be understood in 15 to 20

days. After learning so much the main purpose of the Grammar has been served. This is the subject which is used the most.

Retrospection from Lessons 19 to 29

Lesson 19. The remaining 35 संज्ञा sutras have been explained and in the end some other संज्ञा sutras have also been given.

Lesson 20. परिभाषा sutras have been explanied.

Lesson 21. The remaining 11 परिभाषा sutras have been explained and some special instructions given.

Lesson 22. The meaning of the 5 sutras of अच्सन्धि with examples where no सिद्धि is needed.

Lesson 23. All the necessary sutras of अच्सन्धि have been given.

Lesson 24. The अच् सन्धि sutras of Lesson 22 and 23 have been made clear with the सिद्धि of all the forms of the word पुरुष. All the forms of the word पुरुष have been given in the Lesson of the 24th day.

Lesson 25. The practice of the हल् सन्धि sutras and some important sutras of the विसर्ग सन्धि.

Lesson 26. The ordinary rules of कृत् affixes have been given.

Lesson 27. The ordinary formes of 16 कृत् affixes and the सिद्धि of the suffix तव्य.

Lesson 28. The विधायक sutras of seven affixes viz. अनीयर्, यत्, ण्यत्, ण्वुल्, तृच्, क्त and क्तवतु with the सिद्धि of their examples.

Lesson 29. The necessary sutars with regard to घञ्, अच्, क्तिन्, ल्युट्, तुमुन्, क्त्वा, शतृ and शानच् have been explained as before with the सिद्धि of their examples.

Having learnt about these affixes the student can make the forms of 2,000 roots and the remaining affixes he can learn himself by means of self study.

When the student reaches here he is able to know the main purpose of Grammiar.

Thirtieth Lesson

स्त्री प्रत्यय

(Feminine Affixes)

Now we take up the Feminine Affixes. The gender is dependent on the usage i. e. what is the gender of a particular word is ascertained through the usage. This is the opinion of the Sage Panini, Patanjali and others. लिङ्गमशिष्यं लोकाश्रयत्वाल्लिङ्गस्य (महाभाष्य). The gender cannot be determined conclusively because the gender is dependent on the usage. For example, in Hindi the use Mera Pustaka and Meri Pustaka both are to be found. In Sanskrit the word 'Pustaka' is in the Neuter gender; 'Grantha' in the Masculine and 'Pustika' is used in the Feminine gender. Although the Shastrakaras have tried to define it, but the rule regarding gender could not be formed completely. Jaya (wife). dara (wife). The former is feminine while the latter masculine. The usage which has come down to us helps us in determining the gender of a word. However, Sage Panini has made the book लिङ्गानुशासनं for the knowledge of the gender. In the Ashtadhyayi the Feminine Affixes are from स्त्रियाम् (4. 1. 3) to दैवयज्ञि० (4.1.82).

अजाद्यतष्टाप् (4.1.4) अजादि-अतः टाप् प्रातिपदिकात् (प्रत्ययः परश्च स्त्रियाम्). The affix टाप् is employed to indicate feminine nature, after the nominal stem अज etc. and after the stem ending in short अ. So we have अजा (a goat), अश्वा (a mare), कोकिला (a cuckoo), देवदत्ता, दक्षा, संस्कृता, सत्या, श्रेष्ठा etc. are the words in the feminine gender.

अज being प्रातिपदिक (nominal stem) and टाप् by अजाद्यतष्टाप् (4.1.4) अज+टाप्. By चुटू there is इत् of ट् and by हलन्त्यम् of प् and by 1.3.9 (तस्य लोप:) and 1.1.59 (अदर्शनं लोप.) they are elided. We have अज+आ. Now अक: सवर्णे दीर्घ: (7.1.97). When a simple vowel is followed by a homo eneous vowel the corresponding long vowel is the single substitute for both the precedent and the subsequent vowels. Therefore there is homogeneous long substitute and the word अजा is formed. In the same way the words like लता, विद्या etc. should be understood.

कुमार=कुमारी, ब्राह्मण=ब्राह्मणी, नर्तकी, रजकी, खनकी, सुन्दरो गौरी and other words are formed. Their सिद्धि is as under. कुमार has ङीप् added to it in the feminine gender by वयसि प्रथमे (4.1.20). कुमार+ङीप्. ब्राह्मण By जातेरस्त्रीविषयादयोपधात् (4.1.63). The feminine affix ङीष् comes after a word denoting a जाति or species when it does not express in its original meaning a feminine and which moreover ha not the letter य् for its penultimate.ब्राह्मण+ङीष्. By षिद्गौरादिभ्यश्च (4.1.41) the affix ङीष् is added to गौर+ङीष्, नर्तक+ङीष्.

All of them being termed इत् and elided we have कुमार+ई; ब्राह्मण+ई; गौर+ई; नर्तक+ई. Now comes यस्येति च. (6.4.148). Here there is अनुवृत्ति of तद्धिते from नस्तद्धिते (6.4.144) and अधिकार of भस्य from भस्य (6.4.129). The meaning is : (इ+अ=य) The final इ and अ (both long and short) of भ (bha) stem are elided before the affix ई and तद्धित. Therefore by eliding the final अ of these words we have कुमारी, ब्राह्मणी, गौरी नर्तकी. Only this much knowledge about the feminine is enough for the present.

Thirty First Lesson

तद्धित प्रकरण

Now we want to impart general knowledge about the Taddhita Affixes. The अधिकार of तद्धित runs from तद्धिताः 4.1.76) to निष्प्रवाणिश्च(5.4.160). Besides, the अधिकार of ङ्याप्प्रातिपदिकात् (4.1.1) also extends up to 5.4.160. Similarly the अधिकार of प्रत्ययः and परश्च has also been coming down.

In the subject of तद्धित the अनुवृत्ति of अण् from the sutra प्राग्दीव्यतोऽण् (4.1.83) goes up to (4.4.2). The अधिकार of तस्यापत्यम् (4 .1.92) goes up to 4.4.176. The अधिकार of शेषे from the sutra शेषे (4.2.91) goes upto 4.3.134. The अनुवृत्ति of ठक् affix from the sutra प्राग्वहतेष्ठक् (4.4.1) goes upto 4.4.74.

भरत being प्रातिपदिक in order to convey the meaning of तस्यापत्यम् (4.1.92) by उत्सादिभ्योऽञ् (4.1.86). The affix अञ् comes after प्रातिपदिकs in the sixth case in the senses of प्राग्दीव्यतीय. Adding the affix अञ् we have भरत + अ; तद्धितेष्वचामादेः (7.2.117). Here there is अनुवृत्ति of अङ्गस्य from 6.4.1, of ञ्णिति from 7.2.115 and वृद्धिः from 7.2.114. The meaning of the sutra is: ञ्णिति तद्धितेषु अङ्गस्य अचाम् आदेः वृद्धिः (भवति). The Vriddhi is substituted for the first vowel of the stem, when a Taddhita affix having an indicatory ञ् or ण् follows. By वृद्धिरादैच् (1.1.1) आ ऐ औ the three are available. By स्थानेऽन्तरतमः (1.1.49) there is वृद्धि आ in place of अ, we have भारत + अ. By यस्येति च

(6.4.148) अ is elided and we have भारत. Similalry to the stem कुत्स in the sense of descendent of some one'. ऋष्यन्धकवृष्णिकुरुभ्यश्च (4.1.114). The affix अण् comes in the sense of a descendent after a nominal stem denoting the name of a Rishi or the name of a person of the family of Andhaka, Vrishni and Kuru. By 7.2.117 there is वृद्धि of औ after अण्; we have कौत्स. Now by कृत्तद्धितसमासाश्च (1.2.46) it is declared as प्रातिपदिक and there comes सु=भारतः, कौत्सः.

Let us take another example. दधि means DAHI in Sanskrit and what is prepared with the help of curd is called दाधिकम्. दध्नि संस्कृतम्=दाधिकम्. Now दधि being declared as प्रातिपदिक the sutra दध्नष्ठक् (4.7.17) is applied. Here there is अनुवृत्ति of संस्कृतं भक्षाः (4.2.15) and तत्र(4.2.13), so the meaning is : The affix ठक् comes in the sense of Preparation of an article worth eating; after the word दधि ending in the locative case in construction and that is added after. Therefore, by adding ठक् we have दधि+ठक्. यस्मात् प्रत्ययविधिः (1.4.13) it is called inflective base अङ्ग by ठस्येकः (7.3.50) for ठ in the beginning of a तद्धित affix there is substituted इक. दधि+इक. किति च (7.2.118). Here there is अनुवृत्ति of तद्धितेष्वचामादेः and वृद्धिः, so the meaning is: The वृद्धि is substituted for the first vowel of the stem when a तद्धित affix with an indicatory क् follows. Therefore by making the वृद्धि we have दाधि+इक. Here again there is elision of इ by यस्येति च (6.4.148) दाधिक. By कृत्तद्धितसमासाश्च (1.2.46) it is declared as प्रातिपदिक so दाधिक+सु=दाधिकम्.

मथुरया अयम्=माथुरः. Here too मथुरा is Pratipadika. तस्येदम् (4.3.120). After a word in the 6th case in constru-

ction an affix comes in the sense of 'this is his', therefore अण् is to be added. मथुरा+अण्=मथुरा+अ. By making initial वृद्धि as before by (7.2.117) माथुर+अ=माथुर. By being प्रातिपदिक as before माथुर+सु=माथुरः (of Mathura) is formed. शालीयः—शालायां भवः. Here the initial अच् (आ)of the शाला becomes वृद्धि by वृद्धिरादैच् (1.1.1). वृद्धिर्यस्याचामादिस्तद् वृद्धम् (1.1.72) there is वृद्धसंज्ञा of शाला. वृद्धाच्छः (4.2.113) in the sense of भवः (to take place) the affix छ is added. शाला+छ. By आयनेयीनीयियः फढखच्छघां प्रत्ययादीनाम् (7.1.2) छ is changed to ईय. शाला+ईय. By यस्येति च (6.4.148) there is the elision of अ we have शालीय+सु=शालीयः. At this stage only so much knowledge about the तद्धित will do.

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Thirty Second Lesson

सुबन्त प्रकरण (१)

Now we should be familiar with such subjects as are very useful in the सिद्धि of सुबन्त and तिङन्त. We, therefore, take up the subject of सुबन्त first.

The first topic from 7.3.101 to 119 of 19 sutras is a very regular सुबन्त topic. It should be grasped as it is very useful.

(1) अतो दीर्घो यञि (7.3.101). In this connection there is अनुवृत्ति of सार्वधातुके from तुरुस्तुशम्यमः सार्वधातुके (7.3.95). The अधिकार of अङ्गस्य (6.4.1) has been coming all along. The अनुवृत्ति of अतः runs upto 104. The meaning is : अतः अङ्गस्य of the अङ्ग ending in अतः, दीर्घः lengthened (भवति) becomes यञि सार्वधातुके if it is followed by a सार्वधातुक beginning with यञ्. For example, पठामि, पठावः, पठामः. We have already shown its full सिद्धि in the Lesson No 10-11.

(2) सुपि च (7.3.102). Here the अनुवृत्ति of अतो दीर्घो यञि comes in full. The meaning is : अतः अङ्गस्य यञि सुपि च दीर्घः (भवति). Before a case ending beginning with य or भ (lit. a consonant of यञ् Pratyahara) the final अ of the Nominal stem is also lengthened as पुरुषाभ्याम्, रामाभ्याम्. We have already shown its full सिद्धि in the Lesson No 24.

(3) बहुवचने झल्येत् (7.3.103). Here दीर्घ is available

from sutra No 101. By this sutra it becomes एत् or एकार. In this sura there is अनुवृत्ति of अतः and सुपि as also of अङ्गस्य (6.4.1). The अनुवृत्ति of एत् is upto 106. The meaning of the sutra is: अतः अङ्गस्य एत् भवति बहुवचने झलि सुपि. Before a case-ending beginning with भ् or स् (lit. a झल् consonant) in the Plural, ए is substituted for the final अ of a nominal stem as पुरुषेभ्यः, रामेभ्यः. Here भ्यस् being यञादि by 102 दीर्घ was available and being झलादि by 103 एत् was available. But दीर्घत्व and एत् cannot come at the place of one अकार. So here विप्रतिषेधे परं कार्यम् (1.4.2) is applied which means: 'When rules of equal force prohibit each other, then the last in the order herein given is to take effect' (and not the first one). By this rule एत् being latter, it takes place as पुरुषेभ्यः. The सिद्धि of this has already been explained in Lesson No. 24.

(4) ओसि च (7.3.104). Here there is अनुवृत्ति of 'अतः', 'सुपि' and 'एत्' and अधिकार of अङ्गस्य. The meaning is: अतः अङ्गस्य ओसि सुपि च एत् (भवति). Before the case-ending ओस्, ए is substituted for the final अ of a Nominal stem. Such as पुरुष+ओस्, पुरुषे+ओस्. By एचोऽयवायावः (6 1.75) अय् is sustituted for ए, so we have पुरुषय्+ओस्= पुरुषयोस्=पुरुषयोः. Its सिद्धि has been explained in Lesson No 24.

(5) आङि चापः (7.3.105). Here there is the अनुवृत्ति of एत्, ओसि च and अङ्गस्य. The meaning is : आबन्तस्य अङ्गस्य च एत् (भवति) आङि ओसि च (परतः). Before the case-ending ओस् and before आ of the Instrumental, ए is substituted for the final आ of the Feminine affix. आङ् is the name given to the affix टा (the instrumental Singular) by the ancient grammarians. आप् ending in long आ is a feminine affix. Therefore विद्या+टा=विद्या+आ. By this sutra विद्ये+

आ and by एचोऽयवायाव: (6.1.75) becoming अय्, विद्यय्+आ विद्यया; विद्या+ओस् विद्ययो:. In the same way लतया, मालया; लतयो:, मालयो: etc. are formed

(6) सम्बुद्धौ च (7.3.106). Here the अनुवृत्ति of आप:, एत्, अङ्गस्य is coming. It means: आप: अङ्गस्य सम्बुद्धौ च एत् (भवति)=ए is substituted for the final आ of a feminine stem in the Vocative Singular as विद्या+सु=हे विद्ये. By एङ्ह्रस्वात्संबुद्धे: (6.1.67) the स् of सम्बुद्धि is elided.

(7) अम्बार्थनद्योर्ह्रस्व: (7.3.107). Here there is the अनुवृत्ति of 'सम्बुद्धौ' which extends upto 108. It means: सम्बुद्धौ अम्बार्थनद्यो: ह्रस्व: (भवति). A short vowel is substituted in the Vocative Singular for the आ of the feminine in the sense of 'mother' as well as for the long vowel of the Feminine called Nadi (1.4.3-6) e. g. हे अम्ब, हे कुमारि. Here by यू स्त्र्याख्यौ नदी (1.4.3) कुमारी is denoted as नदी. The meaninng of the sutra is : Word-forms ending in long ई and ऊ being names of females are called Nadi. Therefore here in the Vocative Singular the vowel has been shortened (ह्रस्व).

(8) ह्रस्वस्य गुण: (7.3.108). Here there is the अनुवृत्ति of सम्बुद्धौ. It means : सम्बुद्धौ ह्रस्वस्य अङ्गस्य गुण: (भवति). For short इ and उ final in a nominal stem, guna is substituted in the Vocative Singular. As अग्नि+सु, मति+सु, वायु+सु, धेनु+सु. Here by स्थानेऽन्तरतम: (1.1.49) ए or ओ has become गुण; so we have अग्ने+स्, मते+स्, वायो+स्, धेनो+स्. एङ्ह्रस्वात् सम्बुद्धे: (6.1.67). Here there is the अनुवृत्ति of लोप: from 64 to 68 as also that of हल् from 66. It means: एङ्ह्रस्वात् सम्बुद्धे: अपृक्तं हल् लोप: (भवति). The consonant of the Nominative affix (सु and its substitute अम्) is elided in the Vocative Singular after a nominal stem ending in ए or ओ or a short vowel. Therefore we have the forms हे अग्ने, हे मते, हे वायो, हे धेनो.

(9) जसि च (7. 3. 109). There is the अनुवृत्ति of ह्रस्वस्य and गुणः. It means : ह्रस्वस्य जसि च गुणः (भवति). Before the affix अस् of the Nominative Plural गुण is substituted for the final short vowel of a nominal stem. As अग्नि+जस्, मति+जस्, अग्नि+अस्, मति+अस्=अग्ने+अस्, मते+अस्. By एचोऽयवायावः (6.1.75) अय् is substituted for ए. So we have अग्नय्+अस्, मतय्+अस्=अग्नयः, मतयः.

(10) ऋतो ङिसर्वनामस्थानयोः (7.3 110). There is अनुवृत्ति of गुण here. It means : ऋतः (अङ्गस्य) गुणः भवति ङिसर्वनामस्थानयोः (परतः). Guna is substituted for the final ऋ of a stem in the Locative Singular and in the strong cases. As कर्तृ+ङि (उरण् रपरः; स्थानेऽन्तरतमः) becoming अर् गुण=कर्त्तर्+इ=कर्त्तरि. In the सर्वनामस्थान कर्त्तर्+औ, कर्त्तर्+अस् (Here by 6.4.11 the penultimate vowel is lengthened) कर्त्तारौ, कर्त्तारः etc. are formed.

(11) घेर्ङिति (7.3.111)—घेः अङ्गस्य गुणः (भवति) ङिति (परतः). For इ and उ of the stems called घि (1.4.7) Guna is substituted in Dative, Ablative and Genitive Singular. शेषो घ्यसखि (1.4.7) The rest of the words (i e. the words ending in short इ and उ which are not female-names; or if they are female-names, they are not termed as Nadi) that end in short इ and उ are called 'Ghi' with the exception of the word 'Sakhi'. Therefore, 'अग्नि' 'वायु' are called घि. अग्नि+ङे, वायु+ङे. In this case there is गुण by 7.3.111. अग्ने+ङे=अग्ने+ए becoming अय् by 6.1.75=अग्नये; वायो+ए=वायवे. The अनुवृत्ति of ङिति runs upto 115.

(12) आण् नद्याः (7.3.112). Here there is अनुवृत्ति of ङिति. It means : नदीसंज्ञकात् अङ्गात् ङितः आट् (आगमः भवति). The augment आट् is added to the case endings of the Dative, Ablative and Genitive Singular after the stem called

वदी (1.4.3). Being टित् it is added in the beginning 1.1.45. कुमारी+ङे. being called नदी by 1.4.3 कुमारी+ए. The augment आट् is applied. कुमारी+आट्+ए=कुमारी+आ+ए,= कुमार्या+ए. Here by आटश्च (6.1.87) there is वृद्धि single substitute we have कुमार्यै, कुमार्याः. Its full सिद्धि will come later on. Here we have only pointed out the meaning of the sutra by means of examples.

Thirty Third Lesson

सुबन्त (२)

It is further to the सुबन्त subject already explained.

(13) याडापः (7.3.113). Here there is अनुवृत्ति of ङिति from घेर्ङिति (7.3.111). It means : आपः अङ्गस्य ङिति याट् (आगमः भवति). The augment याट् is added to the Dative, Ablative and Genitive Singular after a Feminine stem ending in आ. Being टित् it is added in the beginning as विद्या ङे=विद्या याट् ङे—विद्या ए. By वृद्धिरेचि (6.1.85) या+ए=यै वृद्धि विद्यायै. As previously याट् is added to ङसि and ङस् we have विद्यायाः.

(14) सर्वनाम्नः स्याड् ह्रस्वश्च (7.3.114). Here there is अनुवृत्ति of ङिति and आपः. It means: आपः सर्वनाम्नः अङ्गात् ङिति स्याड् ह्रस्वश्च (भवति). After a Pronominal stem ending in long आ of the Feminine, the Dative, Ablative and Genitive Singular receive the augment स्याट् and the आ of the stem is shortened. It should be understood here that by means of case substitution (विभक्तिविपरिणाम) the word अङ्गस्य is to be taken as अङ्गात्, ङिति=ङितः. Here too by तस्मादित्युत्तरस्य (1.1.66) ङिति in the 7th case is to be taken as in the 6th one. This thing is to be understood in this context. There is the arriral of स्याट् and the आ of the stem is shortened.

Here by सर्वादिनि सर्वनामानि (1.1.26) the words सर्व (all) and the rest are called सर्वनाम or Pronouns. By this sutra सर्व is called सर्वनाम and by adding टाप् (सर्वा) in the

Feminine Gender स्याट् is added as सर्वा+ङे=सर्वा स्याट् ङे =सर्वस्या ए=सर्वस्यै.

(15) **विभाषा द्वितीयातृतीयाभ्याम्** (7.3.115) Here there is the अनुवृत्ति of स्याट् ह्रस्वश्च and ङिति. It means: द्वितीया-तृतीयाभ्याम् अङ्गाभ्यां ङिति विभाषा स्याट् ह्रस्वश्च (भवति). After द्वितीया and तृतीया if there is ङित् then स्याट् and ह्रस्व take place optionally as द्वितीया ङे =द्वितीया स्याट् ङे = द्वितीया स्या ए =द्वितीयस्या ए. By getting वृद्धि as before द्वितीयस्यै तृतीयस्यै. In the second case by याडापः (7.3.113) याट् is added. So we have द्वितीयायै तृतीयायै.

(16) **ङेराम् नद्याम्नीभ्यः** (7.3.116) नदी-आप्-नीभ्यः अङ्गेभ्यः ङेः (स्थाने) आम् (भवति). For the ending इ of the Locative Singular there is substituted आम् after a stem called Nadi (1.4.3 etc), after the Feminines in आ and after नी as कुमारी ङि, विद्या ङि, सेनानी ङि=कुमारी आम्, विद्या आम् (याट् by 7.3.113)=विद्या याट् आम्=विद्या या आम्=मिद्यायाम्; कुमारी +आम्. Here by आण्नद्याः (7.3.112) the augment आट् in added—कुमारी आ आम्=कुमार्याम् ; सेनान्याम्. Here by एरनेकाचोऽसंयोगपूर्वस्य (6.4.82) यण् is effected.

(17) **इदुद्भ्याम्** (7.3.117). Here is the अनुवृत्ति of ङेराम् अङ्गस्य. It means; अङ्गसंज्ञकह्रस्वेकारन्तोकारान्तनदीभ्यः ङेः आम् भवति. After the Feminine Nadi words ending in इ and उ short आम् is substituted for the इ of the Locative Singular as मत्याम्, धेन्वाम्. Here also the augment आट् is added by 7.3.112.

(18) **औदच्च घेः** (7·3.118) (औत् 1.1; अत् 1.1; च अव्यय; घेः 6.1). Here is the अनुवृत्ति of इदुद्भ्याम्. The meaning: इदुद्भ्याम् ङेः औत् भवति घेः अत् च (अन्तादेशः भवति) After a stem ending in इ or उ short औत् is substituted for ङि and of a घि stem there is अत् अन्तादेश (substitution of अ

as अग्नि ङि, वायु ङि =अग्नि औ, वायु औ, अग्न् अ औ=By वृद्धिरेचि (6.1.85) there is वृद्धि अग्नौ, वाय् अ औ=वायौ.

(19) आङो नाऽस्त्रियाम् (7.3.119). Here there is the अनुवृत्ति of घेः. The meaning : इदुद्भ्याम् घेः आङः ना (भवति) अस्त्रियाम्=ना is substituted for the ending आ of the Instrumental Singular of the 'Ghi' stems when they are not Feminine. As अग्नि टा, वायु टा =अग्नि ना, वायु ना= अग्निना, वायुना.

The reader should see that these sutras used in making the सिद्धि of सुबन्त being inter-connected and at one place are clear with such a little labour. These will be much helpful in the study of सुबन्त. In this way the next subject should also be understood.

The Other सुबन्त प्रकरण

Now another chapter on the subject of सुबन्त which is inter-related and very useful can easily be followed.

(1) अतो भिस ऐस् (7.1.9). Here there is अधिकार of अङ्गस्य and this should be understood in all the subsequent sutras. The meaning : अतः अङ्गस्य भिस ऐस् भवति (In this context अतः being a qualifying word in the 5th case अङ्गस्य the word qualified is also regarded in the 5th case and the word अतः becomes अदन्तात् by(1.1.71). The meaning is : After a nominal stem ending in अ, ऐस् is substituted for the case ending भिस्. From here the अनुवृत्ति of अत् extends upto 7.1.18. As पुरुष भिस्, राम भिस्=पुरुष ऐस्, राम ऐस्. Then it becomes वृद्धि एकादेश by 6.1.85 पुरुषैस्, रामैस्=पुरुषैः, रामैः. The सिद्धि is given in the Lesson No.24.

(2) टाङसिङसामिनात्स्याः (7.1.12) अतः अङ्गात् टा-ङसि-ङसाम् इन-आत्-स्याः (आदेशाः भवन्ति). After a stem ending in अ are substituted इन for the Instrumental ending आ; आत् for the

Ablative ending अस् and स्य for the Genitive ending अस्. As पुरुष टा=पुरुष इन (being गुण by 6.1.84)=पुरुषेन and णत्व (by 8.4.1/2) पुरुषेण; पुरुष=ङसि पुरुष आत्=पुरुषात्; पुरुष ङस्= पुरुष स्य=पुरुषस्य.

(3) ङेर्यः (7.1.13). Here there is already the अनुवृत्ति of अतः, अङ्गस्य. The meaning is : अतः अङ्गात् ङेः यः (भवति). After a stem ending in अ there is substituted य for the Dative ending ए. पुरुष ङे=पुरुष य being दीर्घ by सुपि च (7.3.102) पुरुषाय is formed.

(4) सर्वनाम्नः स्मै (7.1.14). Here there is the अनुवृत्ति of अतः and ङेः. The meaning is : अतः सर्वनाम्नः अङ्गात् ङेः स्मै भवति. After a Pronominal stem ending in अ, स्मै is substituted for the ए of the Dative. As सर्व ङे सर्व स्मै - सर्वस्मै विश्वस्मै. The अनुवृत्ति of सर्वनाम्नः extends upto 17.

(5) ङसिङ्योः स्मात्स्मिनौ (7.1.15). Here there is the अनुवृत्ति of अतः, सर्वनाम्नः, अङ्गस्य. The meaning is : अतः सर्वनाम्नः अङ्गात् ङसिङ्योः स्मात्स्मिनौ (भवतः). After a Pronominal stem ending in अ, स्मात् is substituted for the Ablative ending अस् and स्मिन् for the Locative ending इ. As सर्व ङसि=सर्व स्मात्=सर्वस्मात्; सर्व ङि=सर्व स्मिन्=सर्वस्मिन्.

(6) जसः शी (7.1.17). There is already the अनुवृत्ति of अतः, सर्वनाम्नः and अङ्गस्य. The meaning is : After a Pronominal stem ending in अ, ई is substituted for the Nominative Plural अस्. As सर्व जस्=सर्व शी=सर्व ई being गुण (by 6.1.84) सर्वे, विश्वे are formed. The अनुवृत्ति of शी extends upto 19.

(7) औङ आपः (7.1.18). आपः अङ्गात् औङः शी (भवति.) After a stem ending in the Feminine affix आ, ई is substituted for the Dual ending औ of the Nominative and Accusative (The form औङ् may be considered as the

affix of the Dual for Nominative and Accusative in the terminology of Ancient Grammarians). As विद्या औ= विद्या शी, विद्या ई and being गुण (by 6.1.84) विद्ये is formed.

(8) नपुंसकाच्च (7.1.19). There is the अनुवृत्ति of औङः and शी. It means : After a neutral stem, ई is substituted for the Nominative and Accusative Dual औ as धन औ= धन शी धन ई and being गुण by 6.1.84 धने is formed.

(9) जश्शसोः शिः (7.1.20). There is the अनुवृत्ति of नपुंसकात्. The meaning is : नपुंसकात् जश्शसोः शिः (भवति). After a neutral stem इ in substituted for the endings of the Nominative and Accusative Plural (जस् and शस्) as धन जस्, धन शस् =धन शि. Here the शि to be substituted by 7.1.20 is called सर्वनामस्थान by शि सर्वनामस्थानम् (1.1.41). शि being termed as सर्वनामस्थान there applies नपुंसकस्य झलचः (7.1.72). Here there is अनुवृत्ति of सर्वनामस्थान from 70, अङ्गस्य (6.4.1) and नुम् (7.1.58). It means : The augment नुम् is added in the strong case to a Neuter stem ending in a consonant (other than a nasal or a semi-vowel) or ending in a vowel. After the substitution of नुम्, धन शि=धन नुम् शि=धनन् इ. By 6.4.8 the preceding vowel is lengthened धनान् इ=धनानि.

(10) षड्भ्यो लुक् (7.1.22). There is अनुवृत्ति of जस् and शस् from sutra 20. The Numerals having ष or न as their final are called 'Shat'. It means : The Nominative and Accusative Plural ending are elided after the Numerals called षट् as षट् सन्ति, षट् पश्य, पञ्च सन्ति, पञ्च पश्य. Here by न लोपः प्रातिपदिकान्तस्य (8.2.7) the न् at the end of a Nominal stem which is a Pada (1.4.17) is elided.

(11) स्वमोर्नपुंसकात् (7.1.23). The Nominative and Accusative Singular case ending सु and अम् are elided after a Neutral stem as मधु सु=मधु वर्तते; मधु अम्=मधु पश्य.

(12) अतोऽम् (7.1.24). There being अनुवृत्ति of 'नपुंसकात्' and 'स्वमोः' it means : अतः नपुंसकात् स्वमोः अम् (भवति) = After a Neutral stem in अ, अम् is substituted for सु and अम् the endings of the Nominative and Accusative Singular. As धन सु, धनम्, धन अम् = धनम्. Here by अमि पूर्वः (6.1.103) the single substitution of the first vowel takes place.

—:o:—

Thirty Fourth Lesson

सुबन्त (३)

The सिद्धि of धन, विद्या, अग्नि, वारि, मति, धेनु and कुमारी.

धन is a neuter word ending in अ. विद्या is आबन्त (ending in आप्) and is a feminine word. अग्नि is masculine, ending in इ. वारि is neuter ending in short इ. मति and धेनु are feminine ending in इ and उ respectively. कुमारी is feminine ending in long ई (ङीबन्त).

(1) धन

Its forms in the Nominative and Accusative cases are. धनं धने धनानि, धनं, धने, धनानि which have already been pointed out in the examples of the three sutras viz. 7.1.24; 7.1.19 and 7.1.20 in the 33rd Lesson. All the rest forms are like those of पुरुष as धनेन, धनाभ्याम्, धनैः; धनाय, धनाभ्याम्, धनेभ्यः; धनात्, धनाभ्याम्, धनेभ्यः; धनस्य, धनयोः, धनानाम्; धने, धनयोः, धनेषु.

(2) विद्या

After प्रातिपदिक संज्ञा of विद्य by (1.2.45), by अजाद्यतष्टाप्[1] (4.1.4) टाप् is prescribed in Feminine Gender.

विद्य टाप्=विद्य आ=विद्या. By application of sutras ङ्याप्प्रातिपदिकात् and स्वौजस० (4.1.1/2) as before, we have विद्या सु. By declaring उ as इत् and eliding it (1.1.2,9) we have विद्या स्. By हल् ङ्याब्भ्यो दीर्घात् सुतिस्यपृक्तं हल् (6.1.66)

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after हल्, ङी and आप् the अपृक्त हल् having been elided (अपृक्तसंज्ञा by 1.2.41) there only remains विद्या. In विद्या औ there is शी in place of औ by 7.1.18. विद्या शी=विद्या ई. Here by प्रथमयोः पूर्वसवर्णः (6.1.98) there is an availability of single substitution of a long vowel corresponding to the first vowel which has been negated by नादिचि (6.1. 100). Then being गुण by (6.1.84) विद्ये is formed विद्या जस् =विद्या अस्. By 6 1.98. विद्यास्=विद्याः as before. विद्या अम् by 6.1.103 विद्याम्, विद्ये as before. विद्या शस्=विद्या अस्= विद्याः. In विद्या टा there being एत् by 7.3 105 विद्ये आ, by 6.1.75 it becomes अय्,विद्यय् आ=विद्यया,विद्या भ्याम् =विद्याभ्याम्, विद्या भिस्=विद्याभिः. विद्या ङे=विद्या ए. याट् by 7.3.113 and being टित् it precedes by 1.1.45 we have विद्या याट् ए=विद्या या ए=विद्याया ए and being वृद्धि एकादेश by 6.1.85 it becomes विद्यायै, विद्याभ्याम्, विद्याभ्यः। विद्या ङसि, याट् is added as before विद्या याट् अस्=विद्या या अस्=विद्या यास्= विद्यायाः, विद्याभ्याम्, विद्याभ्यः. विद्या याट् ङस्=विद्यायाः. विद्या ओस्. By 7.3.104 ए is substituted विद्ये ओस्=by 6.1.75 it is substituted by अय्। विद्यय् ओस्=विद्ययोः। विद्या आम्. In ह्रस्व-नद्यापो नुट् (7.1.54) there is अनुवृत्ति of आमि from 52. It means ह्रस्व-नदी-आपः अङ्गस्य आमि नुट्, (भवति)=The augment न् is added before the Genitive Plural ending आम् after stems called नदी and after the stems ending in the Feminine affix आ (the word आम् is taken to be in the 6th case). Being टित् it is placed in the beginning we have विद्या नुट् आम्=विद्या न् आम्=विद्यानाम्। विद्या ङि. By 7.3.116 आम् is substituted for ङि=विद्या आम्. By 7.3.113 याट् is added विद्या याट् आम्=विद्या या आम्=विद्यायाम्। विद्या ओस् as before विद्ययोः. विद्या सुप्=विद्यासु. In the vocative case being एत् विद्ये स्. Here by एङ्ह्रस्वात् सम्बुद्धेः (6.1.67), the consonant of the nominative affix (सु and its substitute अम्) is elided in the Vocative Singular after a nominal

stem ending in ए or ओ or a short vowel. By this स् is elided and we have हे विद्ये, विद्या औ =हे विद्ये as before; विद्या जस्=हे विद्याः as before.

The readers will see that here generally all the sutras of Lessons 32 and 33 are applied. How easy it is to understand the meaning of the sutras, the examp'es and the सिद्धि of the word विद्या.

(3) अग्नि

After applying all the sutras to this masculine word अग्नि as before सु arrives. अग्नि स्=अग्निः, Not even a single more sutra is applied to what were used in the case of पुरुष (Vide Lesson No 9). Now अग्नि औ by 6 1.98 (प्रथमयोः पूर्व सवर्णः) there is substitution of homogeneous long vowel (Vide Lesson No 23) अग्नी. अग्नि जस्=गुण takes place by 7.3.109 (जसि च) अग्ने अस् =अग्नयः by 6.1.75 (एचोऽयवायावः) (Vide Lesson No. 32). अग्नि अम् is पूर्वरूप अग्निम् by 6.1.103 (अमि पूर्वः) (Vide Lesson No 23). अग्नी. अग्नि शस्. Here too being अग्नीस् i. e. पूर्व सवर्ण दीर्घ by 6.1.98 (प्रथमयोः पूर्वसवर्णः) by 6.1.99 (तस्माच्छसो नः पुंसि) न् takes place अग्नीन् (Vide Lesson No. 33). अग्नि भ्याम्=अग्निभ्याम्, अग्निभिः, अग्नि ङे being गुण by 7.3.111 (घेर्ङिति) अग्ने ए being अय् by 6.1.75 (एचोऽयवायावः) अग्नये, अग्निभ्याम्, अग्निभ्यः । अग्नि ङसि being गुण by 7.3.111 (घेर्ङिति) as before अग्ने अस्= ङसिङसोश्च (6.1.106). There is अनुवृत्ति of एङः and अति from 105 (एङः पदान्तादति) and of पूर्व from 103 (अमि पूर्वः) and अधिकार of एकः पूर्वपरयोः (81). The meaning : In the room of ए or ओ (in the body of a word)+अ of the case affix अस् of the Ablative and the Genitive Signg lar the single substitute is the form of the precedent. By this अग्ने अस् =अग्ने स् । After being पद संज्ञा and विसर्जनीय we have अग्नेः, अग्निभ्याम् अग्निभ्यः । अग्नि ङस्. अग्नेः as before, अग्नि ओस् being

यण् by इको यणचि (6.1.74). अग्न्योस्=अग्न्योः । अग्नि आम् being नुट् by ह्रस्व नद्यापो नुट् (7.1.54). अग्नि नुट् आम्=अग्नि न् आम्. अग्निनाम् and being दीर्घ by नामि (6.4.3) अग्नीनाम् (Vide Lesson No 22). अग्नि ङि औ is substituted for ङि by औत् (7.3.118) and इ being substituted by अ अग्नौ (Vide Lesson No 33). अग्न्योः । अग्नि सुप्=अग्नि सु—ष् is substituted for स् by आदेशप्रत्यययोः (8.3.59) we have अग्नि षु. In the Vocative अग्नि सु being गुण by ह्रस्वस्य गुणः (7.3.108) अग्ने स् there is elision of the consonant स् in the Vocative singular by एङ् ह्रस्वात्संबुद्धेः (6.1.67) हे अग्ने (Vide Lesson No 33), हे अग्नी, हे अग्नयः as before.

In the declension of the word वायु (masculine) all these sutras will by applied.

(4) वारि

Now we take up the declension of Neuter stem वारि ending in short इ. In the Nominative and the Accusative cases there are वारि, वारिणी, वारीणि । वारि, वारिणी, वारीणि । In वारि सु and वारि अम् स्वमोर्नपुंसकात् (7.1.23) is applied, here we have the अनुवृत्ति of लुक् from षड्भ्यो लुक् (7.1.22) and अङ्गस्य (6.4.1) It means : The Nominative and the Accusative Singular case ending (सु and अम्) are elided after a Neutral stem. After elision we have वारि. In वारि औ by नपुंसकाच्च (7.1.19); After a neutral stem ई (शी) is substituted for the endings of the Nominative and the Accusative dual औ. Therefore, after substituting ई by इकोऽचि विभक्तौ (7.1.73) नुम् is added so we have वारि नुम् ई=वारि न् ई=वारिनी=वारिणी । वारि जस्, वारि शस्. By जश्शसोः शिः (7.1.20) and शि सर्वनामस्थानम् (1.1.41) which defines the सर्वनामस्थान and by नपुंसकस्य झलचः (7.1.72) नुम् is added we have वारि नुम् शि=वारि न् इ. By 6.4.8 सर्वनामस्थाने चासुबुद्धौ the vowel is lengthened we have वारीनि and after substitution of ण् we have वारीणि.

वारि टा. By आङो नास्त्रियाम् (7.3.119) ना is substituted वारिना=वारिणा, वारिभ्याम्, वारिभिः। वारि ङे. Being नुम् by इकोऽचि विभक्तौ (7.1.73) वारिन् ए=वारिने=वारिणे, वारिभ्याम्, वारिभ्यः are formed. वारि ङसि becoming नुम् as before वारिन् अस्=वारिणः, वारिभ्याम्, वारिभ्यः। वारि नुम् ङस्=वारिन् अस्= वारिणः. In वारि नुम् ओस्=वारिन् ओस्=वारिणोः। वारि आम् has availability of नुम् by इकोऽचि विभक्तौ (7.1.73) and of नुट् by ह्रस्वनद्यापो नुट् (7.1.54). By विप्रतिषेधे परं कार्यम् (1.4.2) नुम् is to take effect but on the strength of वार्तिक 'नुमचिरतृज्वद्-भावेभ्यो नुट् पूर्वविप्रतिषेधेन (7.1.97 वा०) नुट् supersedes नुम्। वारि नुट् आम्=वारि न् आम्, वारिनाम्,& by नामि (6.4.3) becomes वारीनाम्=वारीणाम्. वारि ङि becoming नुम् as before वारि नुम् ङि=वारिन् इ=वारिनि =वारिणि। वारिणोः। वारि सुप् वारिसु. By 8.3.59 (आदेशप्रत्यययोः) ष् is substituted for स् वारिषु. In the opinion of those who say there is vocative case हे वारे वारि, हे वारिणी, हे वारीणि are formed.

In the same way in the word मधु Neuter Gender ending in उ all these sutras will be applicable.

(5) मति

मति is Feminine Gender ending in short इ. Therefore its forms in ङे, ङसि, ङस् and ङि, the four ङित् प्रत्ययs, will be two fold each, because by ङिति ह्रस्वश्च (1.4.6) in the ङित् it is optionally termed नदी. There is अनुवृत्ति from above of यू स्त्र्याख्यौ, इयङुवङ्स्थानौ अस्त्री वा। It means : ह्रस्वश्च यूस्त्र्याख्यौ इयङुवङ्स्थानौ अस्त्री ङिति वा नदीसंज्ञकौ (भवतः)= Where a case-affix having an indicatory ङ् (ङित् nit) follows these feminine words ending in short i and u are optionally termed नदी as well as Feminine Nouns in long

i and u which admit of इयङ् and उवङ्;[1] but not so the word स्त्री which is always नदी (i. e. when followed by ङित् it will be alternately नदीसंज्ञक while in the पक्ष it will have घि संज्ञा). Therefore with the four affixes as mentioned above its forms in the नदी संज्ञा will be like कुमारी while the rest in the घि संज्ञा will be like the word अग्नि. These are the forms; the sutras as before may be employed—मति सु= मतिः । मति औ=मतो । मति जस् being गुण by 7.3.109=मतयः । मतिम् । मती । मतीः Here by 6.1 98 there is single substitution of a long vowel corresponding to the first vowel. By 6.1.99 there is no substitution of न् because न् is substituted in the masculine and this is feminine. मति टा being यण् by 6.1.74 only मत्या । मतिभ्याम् । मतिभिः । मति ङे by 1.4.6 it becomes alternately as नदी संज्ञा. Being आट् आगम (by 7.3.112) मति आट् ङे = मति आ ए=मत्या ए and by (6.1.87) वृद्धि एकादेश as before we have मत्यै. In घि संज्ञा like अग्नि becoming गुण (by 7.3.111) मतये । मतिभ्याम् । मतिभ्यः । मति ङसि=becoming आट् as before मति आट् ङसि=मति आ अस् =मत्याः as before. In the second पक्ष like अग्नि it becomes गुण by 7.3.111. मते अस् being पूर्वरूप (by6.1. 106) मतेस्=मतेः । मतिभ्याम् । मतिभ्यः । मति ङस्=मत्याः मतेः two forms as before मति ओस्=मत्योः । मतिआम् like अग्नि मतीनाम् as before मति ङि मति आम् in नदी संज्ञा=मति आ आम् (by 7.3. 116). मत्या आम्=मत्याम्. In घि संज्ञा मतौ by 7.3.118. मति ओस् =मत्योः, मति सुप्=मति सु being मूर्धन्य आदेश (by 8.3.59). मतिषु । हे मते, हे मती, हे मतयः । all the sutras like अग्नि have been applied.

(6) धेनु

धेनु feminine gender has all the forms like मति. All

1. The words in which in place of ईकार and ऊकार followed by अच् there take place इयङ् and उवङ् are called इयङ् वङ्स्थान.

the sutras applied in the case of मति are used. The forms are : धेनुः, धेनू, धेनवः । धेनुम्, धेनू, धेनूः । धेन्वा, धेनुभ्याम्, धेनुभिः । धेन्वै, धेनवे, धेनुभ्याम्, धेनुभ्यः । धेन्वाः, धेनोः, धेनुभ्याम्, धेनुभ्यः । धेन्वाः, धेनोः, धेन्वोः, धेनूनाम् । धेन्वाम्, धेनौ, धेन्वोः, धेनुषु । हे धेनो, हे धेनू, हे धेनवः ।

(7) कुमारी

From the nominal base कुमार by (4.1.20) adding ङीप् we have कुमार+ङीप्=कुमार+ई=कुमारी (Vide page No. 182).

It gets the नदी संज्ञा by 1.4.3. कुमारी+सु=कुमारी+स् and (by 6.1.66) स् being elided we have कुमारी । कुमारी+औ By प्रथमयोः पूर्वसवर्णः (6.1.98) the single substitution of a long vowel corresponding to the first vowel is available but by दीर्घाज्जसि च (6.1.101) it gets its prohibition. Here with the अनुवृत्ति of न इचि पूर्वसवर्णः the meaning is : The substitution of a long vowel homogeneous with the first, does not take place when a long vowel is followed by a nominative or accusative case affix beginning with a vowel (other than अ) or by Nominative Plural affix अस्. Being यण् by 6.1.74 we have कुमार्यौ । कुमारी+जस्=कुमारी +अस्=कुमार्यस्=कुमार्यः । कुमारी अम् (by 6.1.103) becoming पूर्वरूप we have कुमारीम् । कुमारी औ=कुमार्यौ । कुमारी शस् by 6.1.98 being पूर्वसवर्णदीर्घ we have कुमारी. । कुमारी टा= कुमारी आ=कुमार्या । कुमारीभ्याम् । कुमारीभिः । कुमारी ङे by 7.3.112 becoming आट् कुमारी+आट्+ङे=कुमारी आ ए being यण्= कुमार्या ए =being वृद्धि by 6.1.87 कुमार्यै । कुमारीभ्याम् । कुमारीभ्यः । कुमारी+ङसि =कुमारी+आ+अस् =being यण् (6.1.74) कुमार्याः, कुमारीभ्याम्, कुमारीभ्यः । कुमारी ङस्=कुमारी आट् ङस् as before कुमारी आ+अस्=कुमार्याः । कुमारी ओस् being यण्=कुमार्योः । कुमारी आम् being नदी संज्ञा (by 7.1.54) becoming नुट्=कुमारी-

णाम् । कुमारी ङि by 7.1.116 we have आम् and by 112 आट् is added. कुमारी+आट्+आम्=कुमारी आ आम्=कुमार्याम्, कुमार्योः । कुमारी सुप् becoming मूर्द्धन्य by 8.3.59 कुमारीषु. In Vocative it being नदी संज्ञा कुमारी सु by 7.3.107 becoming short and elision of स् by 6.1.67 हे कुमारि, हे कुमार्यौ, हे कुमार्यः as before.

(8) सर्व

सर्वनामs (the names for all i. e. words used for all as he, thou, I) are used according to the meaning in the three genders. So we give here the forms of सर्व in the three genders.

(1) सर्व (masculine). सर्व सु=सर्वः । सर्व औ=सर्वौ । सर्व जस्=सर्वे. Here by जसः शी (7.1.17) and आद् गुणः (6.1.84) सर्वे is formed. सर्व औट्=सर्वौ । सर्व शस्=सर्वान् । सर्व टा=सर्व इन =सर्वेन=सर्वेण । सर्वाभ्याम् । सर्वैः । सर्व ङे Here by सर्वनाम्नः स्मै (7.1.14) स्मै is substituted for ङे सर्वस्मै । सर्वाभ्याम् । सर्वेभ्यः । सर्व ङसि Here by ङसिङ्योः स्मात्स्मिनौ (7.1.15) स्मात् is substituted,we have सर्वस्मात् । सर्वाभ्याम् । सर्वेभ्यः । सर्व ङस्=सर्वस्य । सर्व ओस्=सर्वे ओस्=सर्वयोः । सर्व आम् Here by आमि सर्वनाम्नः सुट् (7.1.52) सर्व साम्. Here by (7.3.103) ए is substituted सर्वे साम, by (8.3.59) ष् is subtituted for स् सर्वेषाम् । सर्व ङि= सर्व स्मिन्=सर्वस्मिन् । सर्वयोः । सर्व सु=सर्वेषु । In the Vocative हे सर्व, हे सर्वौ, हे सर्वे as before. .

(2) सर्वा (Feminine) the declension will be like विद्या । सर्वा, सर्वे, सर्वाः । सर्वाम्, सर्वे, सर्वाः । सर्वया, सर्वाभ्याम्, सर्वाभिः । In सर्वा ङे by सर्वनाम्नः स्याड्ढ्स्वश्च (7.3.114) सर्व स्याट् ङे= सर्वस्या ए, by वृद्धिरेचि (6.1.85) सर्वस्यै, सर्वाभ्याम्, सर्वाभ्यः । सर्वा ङसि=सर्व स्याट् अस्=सर्वस्याः, सर्वाभ्याम्, सर्वाभ्यः, सर्वस्याः, सर्वयोः, सर्वा सुट् आम्=सर्वा साम्=सर्वासाम् । सर्वा ङि=सर्व स्याट् ङि= सर्वस्या आम्=सर्वस्याम्, सर्वयोः, सर्वासु. In the Vocative हे सर्वे, हे सर्वे, हे सर्वाः are like विद्या as before.

(3) सर्व (Neuter) सर्व सु=सर्व अम्=सर्वम्, सर्वे, सर्वाणि। सर्वम्, सर्वे, सर्वाणि। The rest of the forms are like those of the सर्व (masculine).

In this way the lessons 32,33 and 34 are connceted with one another. By understanding the सिद्धि the meaning of the sutra becomes quite clear. This subject of the सिद्धि of the words ending in vowels should be treated as important. By comprehending this the knowledge of the readers will extend to a considerable extent. As for the words like कर्तृ etc. their सिद्धि should be understood from the book 'Namika'.

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Thirty Fifth Lesson

General Sutras of 10 Lakaras

Now we shall discuss the general sutras which are employed in the 10 Lakaras viz. लट्,लिट्,लुट्,लृट् etc. being of common use. When we know them the सिद्धि of the 10 Lakaras will be very easy.

This subject runs from लस्य[1] 3.4.77 to 117 i. e. upto the end of the chapter or the book. The meaning of (1) लस्य is concerning ल or in place of it.

(2) तिप् तस् झि, सिप् थस् थ, मिप् वस् मस्; त आताम् झ, थास् आथाम् ध्वम् इड् वहि महिङ् (3.4.78). Here there is the authority of धातोः, प्रत्ययः, परश्च and that of लस्य also. The meaning is धातोः (परस्य) लस्य (स्थाने) तिप् तस् झि, सिप् थस् थ, मिप् वस् मस्; त आताम् झ, थास् आथास् ध्वम्, इट् वहि महिङ् इत्येते आदेशा (भवन्ति). The following 18 substitutes such as तिप् तस् झि etc. take place in stead of ल् such as पठ् लट्=पठ् ल् =पठ् 18तिप् etc.(How तिप् remains in the singular number has already been explained in 10th Lesson) पठ् तिप्=पठ् शप् तिप्=पठति ।

(3) टित आत्मनेपदाना टेरे (3.4.79) (टितः 6.1; आत्मनेपदानाम् 6.3; टेः 6.1; ए 1.1.). The substitute 'e' replaces the last

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1. In लट् लिट् and all other लकारs there being इत्संज्ञा and elision of the vowel अकारादि and ट् and ङ् there remains the general form ल्, In order to pronounce it अ is added being in 6th case Singular Number.

vowel with the consonant that follows it, of the Atmanepada substitutes of that 'la' which has an indicatory 't'. For example एध् लट् = एध् त = एध् शप् त = एध् अ त. 'अ' of त is टि by the sutra अचोन्त्यादि टि (1.1.63) and by this sutra (3.4.79) अ is changed to ए=एध् अ ते=एधते. In एध् अ अन्ते (by अतो गुणे) being पूर्वरूप it has become एधन्ते.

(4) थास: से (3.4.80). Here from sutra 79 there is अनुवृत्ति of टित:. The meaning is : टितः थास: से (भवति). The word 'se' is the substitute for 'thas' in those tenses that have an indicatory 't' e g. एध् शप् थास् = एध अ से = एधसे.

(5) लिटस्तझयोरेशिरेच् (3.4.81) (लिट: 6.1; तझयो: 6.2; एश्. इरेच् 1.1) लिटः तझयो: एश्-इरेचौ (भवत:). The items एश् and इरेच् are the substitutes of 'त' and 'झ' respectively in the Perfect Tense e g. the root पच् is उभयपदी. In its लिट् पच् त. By this sutra in place of 'त' 'एश्' is substituted being शित् by अनेकाल्शित् सर्वस्य (1.1.54). A substitute of more than one letter and a substitute having an indicatory श take the place of the whole expression. Therefore in place of the whole 'त' the substitute is एश्. After reduplication in लिट् (Vide the next Lesson No 36). पच् पच् एश्, by 6.4.120 there is substitution of ए and elision of the अभ्यास (reduplicate) पेच् ए=पेचे। पेच् इरेच् = पेच् इरे= पेचिरे. The अनुवृत्ति of लिट: runs upto sutra No. 82.

(6) परस्मैपदानां णल्-अतुस्-उस्; थल् अथुस् अ; णल्-व-मा: (3.4. 82). Here there is अनुवृत्ति of लिट: from sutra No. 81. The meaning is : लिट: in the Perfect Tense परस्मैपदानां in the room of the 9 Parasmai pada affixes (तिप् तस् झि; सिप् थस् थ; मिप् वस् मस्) the nine are the substitutes respectively. For order or enumeration यथासंख्यमनुदेश: समानाम् (1.3 10) is

employed, which means : समानाम् in place of equal items mentioned subjectively अनुदेश: the items which have been stated predicatively यथासंख्यम् according to the order of enuneration भवति=take place.

In this way in place of तिप् etc. are substituted in order of enumeration णल् etc. as पपाच. Here णल् has been substituted for तिप्. Further there are पेचतु:, पेचु: etc.

(7) लोटो लङ्वत् (3.4.85). The personal endings of the Imperative are those of the Imperfect i. e. the changes which are made in the Imperfect (लङ्) also take place in the Imperative (लोट्). Therefore in place of तस् etc. (by 3.4.101) the substitutes ताम्, तम् etc. take place in लोठ् also पठ् शप् तस्, पठ् अ ताम्=पठताम् ।

(8) एरु: (3.4.86). Here there is अनुवृत्ति of लोट: (3.4.85). The meaning is : लोट: ए: उ: भवति. In the Imperative 'u' is substituted for 'i'. पठ् अ तिप्; ति=तु; पठतु; पठ् अ अन्ति= पठन्तु ।

(9) सेर्ह्यपिच्च (3.4.87) लोट: से: हि अपित् च (भवति). In the Imperative 'hi' is substituted for 'si' and this has not the indicatory 'p' of 'sip' i.e. it is not regarded as पित् on the force of 1.2.55 as स्तुहि. Being अपित् it becomes ङित्वत् by सार्वधातुकमपित् (1.2.4) and by क्ङिति च (1.1.5) there becomes the prohibition of गुण.

(10) मेर्नि: (3.4.89). In the imperative 'ni' is substituted for the affix 'mi' (mip) as पठ् शप् मिप्=पठ् अ मि=पठ् अ नि. Here by आडुत्तमस्य पिच्च (3.4.92) the आट् is added— पठ् शप् आट् मि=पठ् अ आ नि=पठानि by 6.1.97 (अक: सवर्णे दीर्घ:).

(11) आमेत: (3.4.90). There is the अनुवृत्ति of लोट: from sutra No. 85. The meaning is : लोट: एत: आम् (भवति).

In the Imperative 'am' is substituted for what would have subtituted otherwise 'e'. For example एध् शप् त= becoming ए by sutra No. 79 एध् अ ते. Again by this sutra आम् is substituted for ए, so ताम् takes place for ते=एधताम्.

(12) सवाभ्यां वामौ (3.4.91). Here there is अनुवृत्ति of लोटः, एतः. The meaning is : लोटः सवाभ्यां एतः वामौ (भवतः). For such an 'e' coming after 's' is substituted 'v' and for that coming after 'v' is substituted 'am' in the Imperative as एधस्व, एधध्वम्. Here एध् शप् थास् becoming 'से' by sutra No.80=एध् अ से=by this sutra 'व्' is substituted for 'ए' एधस्व। एध् शप् ध्वम् becoming 'ए' by sutra No. 79 एध् शप् ध्वे, by this sutra अम् is substituted for ए=एध्+अ+ध्वम् एधध्वम् ।

(13) आडुत्तमस्य पिच्च (3.4.92) (आट् 1.1. उत्तमस्य 6.1. पित् 1.1. च अव्यय)=लोटः उत्तमस्य आट् पित् च (भवति). In the Imperative 'at' is the augment of the affixes of the first person and the termination is as if it had an indicatory 'p' as पठानि, पठाव, पठाम. Here पठ् शप् वस्=पठ् अ वस्. By this sutra (1.1.45) आट् being टित् it precedes. पठ् अ आट् वस्= पठ् अ आ वस्. By sutra No. 85 लङ्वद्भाव and being treated as ङित् लकार and by sutra No. 99 the elision of स् of वस् मस्=पठ अ आ व—पठाव पठाम. In करवाव and करवाम since आट् is पित् there becomes गुण.

(14) एत ऐ (3.4.93) लोटः उत्तमस्य of the First Person of the Imperative ऐ is substituted for ए as करवै (Full सिद्धि has not been made here).

(15) नित्यं ङितः (3.4.99). Here there is अनुवृत्ति of लोपः from sutra No. 97 and of उत्तमस्य सः from No. 98. The meaning is : ङितः उत्तमस्य सः नित्यं लोपः (भवति). There is always elision of the 'S' of the first person of the affixes that come in the room of that 'la' which has an indica-

tory 'N' (ङ्). By this, out of वस् and मस् there remain व and म e. g. in लङ् अट् पठ् शप् वस्=अ पठ् अ वस् it being lengthened by 7.3.101 अ पठ् आ वस्=and there being the elision of स् by this sutra we have अपठ् आव=अपठाव, अपठाम.

(16) इतश्च (3.4.100). Here comes the अनुवृत्ति of ङितः and लोपः from above. The meaning is : ङितः इतः लोपः (भवति). And there is elision of the 'i' of that Parasmaipada affix which is the substitute of a 'la' having an indicatory n (ङ्). For example, in लङ् अट् पठ् शप् तिप्=अ पठ् अ ति. By this sutra there is elision of 'i' of ति we have अपठ् अत्=अपठत्।

(17) तस्थस्थमिपां तान्तन्तामः (3.4.101). Here there is अनुवृत्त of ङितः. The meaning: The affixes tam, tam, ta and am are the subtitutes of the four affixes tas, thas, tha and mip respectively of any 'la' which has an indicatory 'n'. In लङ् अट् पठ् शप् तस्,= अ पठ अ ताम्= अपठताम्। अ पठ् अ थस्=अ पठ् अ तम्=अपठतम् are formed. In the same way अपठत and अपठम् should be understood.

Thirty Sixth Lesson

लकार (2) द्वित्व and अभ्यास

(18) लिङः सीयुट् (3.4.102). लिङ् is to have the augment 'siyut'. The next sutra brings यासुट् to the Parasmai pada. Therefore this sutra brings सीयुट् to the remaining आत्मनेपद=एध् शप् त. Being टित् the सीयुट् comes in the beginning. एध् शप् सीयुट् त. By सुट्तिथोः (3.4.107) तकार and थकार pertaining to लिङ् (Potential and Benedictive) have the augment सुट्. Therefore त becoming सुट्=एध् शप् सीयुट् सुट् त there is elision of स् of both सीयुट् and सुट् by लिङः सलोपोऽनन्त्यस्य (7.2.79). Here there is अनुवृत्ति of सार्वधातुके from 7.2.76. The meaning of the sutra is: In the सार्वधातुक लिङ् (i. e. Potential) the स् which is not final (i. e. the स् of the augments सुट् and सीयुट्) is elided. Therefore the स of both सीयुट् and सुट् is elided. एध् अ ईय् त =by 6.1.84, it becoming गुण, we have एधय् त=लोपो व्योर्वलि (6.1.64). Let there be elision of व् and य् when they are followed by वल् (i.e. any consonant except य्). Therefore य् being elided एधेत. The अनुवृत्ति of लिङः extends upto 3.4.108.

(16) यासुट् परस्मैपदेषूदात्तो ङिच्च (3.4.103). Here there is अनुवृत्ति of लिङः. The meaning : लिङः परस्मैपदेषु यासुट् (भवति) उदात्तः ङित् च (भवति). When the परस्मैपद affixes of the Potential follow, then यासुट् acutely accented is their augment and the termination is regarded as having an indicatory 'n' e. g. पठ् शप् तिप् – यासुट् being in the beginning by 1.1.45. पठ् शप् यासुट् तिप् = पठ् अ यास् ति. Being सुट्

by सुट् तिथोः (3.4.107)=पठ् अ यास् सुट् ति. By लिङः सलोपो ऽनन्त्यस्य (7.2.79) there is elision of स् and by (3.4.100) that of इ of ति=पठ् अ या त् remains. अतो येयः (7. 2. 80). After a present stem ending in short अ, इय् is substituted for या. Therefore by substituting इय् in place of या=पठ् अ इय् त् becoming गुण by 6.1.84 पठेय् त् and elision of य् by 6.1.64 we have पठेत्.

(20) किदाशिषि (3.4.104). There is अनुवृत्ति of लिङः and यासुट्. The meaning is : The augment यासुट् comes after आशिषि लिङ् (denoting benediction) as if it had an indicatory क् (किद्वत्) e. g. इज्यात्. Here it being कित् there is सम्प्रसारण of यज् by 6.1.15 which will be told later on.

(21) झस्य रन् (3.4.105). The रन् is the substitute of झ in the लिङ् (Potential and Benedictive) 1st person plural of आत्मनेपद e. g. पचेरन्, यजेरन्. Here पच् शप् लिङ्=पच् शप् सीयुट् झ=पच् शप् सीयुट् रन्=पचेय् रन् there is elision of य् by (6.1.64) we have पचेरन्. In the same way यजेरन् is formed.

(22) इटोऽत् (3.4.106). There is अनुवृत्ति of लिङः The meaning : लिङः इटः अत् भवति. Short अ is the substitute of 'i' of the आत्मनेपद First Person, Singular, in the Potential and Benedictive e. g. पच् अ ईय् इट्=पच् अ ईय् अ=पचेय.

(23) सुट् तिथोः (3.4.107). There is अनुवृत्ति of लिङः. The meaning is : लिङः तिथोः सुट् (भवति). The augment सुट् is added to the affixes 'त' and 'थ' when part of the Potential and Benedictive e. g. पठ् शप् यासुट् सुट् तिप्=पठ् अ यास् स् त्. By 7.2.79 there is elision of both the स्s and by अतो येयः (7.2.80) इय् is substituted and we have the form पठेत् as before.

(24) झेर्जुस् (3.4.108). (झेः 6.1; जुस् 1.1). Here there is अनुवृत्ति of लिङः. The meaning is : लिङः झेः जुस्(भवति). In the

Potential and Benedictive 'जुस्' is the substitute of झि, the ending of the First Person Plural परस्मैपद पठ् शप् यास् जुस्= पठ् अ या उस्=पठ् अ इय् उस्=पठेयुस्=पठेयुः ।

(25) सिजभ्यस्तविदिभ्यश्च (3.4.109). Here there is अनुवृत्ति of झेर्जुस्. After the सिच् the अभ्यस्त and verbal base विदि 'जुस्' is the substitute of झि in the लकारs having indicatory ङ् e. g. अकार्षुः, अचैषुः. (The full सिद्धि will be given later on).

Further (26) the sutras तिङ्शित् सार्वधातुकम् (3.4.113); (27) आर्द्धधातुकं शेषः (3.4.114) the sutras of सार्वधातुक and आर्द्धधातुकसंज्ञा are already known. In this connection by (28) लिट् च (3.4.115) and (29) लिङ् आशिषि the लिट् and आशीर्लिङ् are respectively आर्द्धधातुकसंज्ञक. By understanding this context the सिद्धि of the ten लकारs becomes very easy. We have still to demonstrate the full सिद्धि of the ten लकारs later on.

The reader should see that Panini has given at one place a very great amount of material in connection with the ten लकारs. These sutras are indispensable and most essential.

द्वित्व प्रकरण

Some important sutras which sanction reduplication or duality in लिट् or श्लु are given. The first of the two is called अभ्यास or reduplicate by पूर्वोऽभ्यासः (6.1.4). This subject of अभ्यास runs from 7.4.58 to 97. There must be some acquaintance with these two subjects which are very useful. The matter of reduplication is as under:—

(1) एकाचो द्वे प्रथमस्य (6.1.1). This is अधिकारसूत्र. The meaning: प्रथमस्य एकाचः द्वे (भवतः). In the room of the

first portion containing a vowel, there are two. This अधिकार runs upto 6.1.12.

(2) अजादेर्द्वितीयस्य (6.1.2). Here एकाचः is coming from above. The meaning is : अजादेः द्वितीयस्य एकाचः द्वे (भवतः), Of that whose first syllable begins with a vowel there are two in the room of the second portion containing a single vowel. This is also अधिकार and it runs upto sutra No. 12.

As the सिद्धि of जुहोति is in the Lesson No. 13, हु शप् तिप्, जुहोत्यादिभ्यः श्लुः (2.4.75) there is श्लु elision of the Vikarana शप् = हु तिप् श्लौ (6.1.10) there is reduplication, then by एकाचो द्वे प्रथमस्य (6.1.1) in the room of the first portion containing a single vowel there are two (reduplication हुहुति.

(3) पूर्वोऽभ्यासः (6.1.4). The first of the two is called अभ्यास or Reduplicate. In हु हु ति the first हु is called the अभ्यास. All the works of the अभ्यास will be done. The subject of अभ्यास is from 7.4.58 to 97. By 7.4.62 substituting चवर्ग झु for हु and by (8.4.53) झु is changed to जु= जुहुति = being गुण by (7.3.84) we have जुहोति which you have already learned in Lesson No. 13.

(4) उभे अभ्यस्तम् (6.1.5). The both are called collectively अभ्यस्तम्. The two which have already taken place viz. हु हु are both अभ्यस्तम्. Here in जुहुझि there was available अन्त् in place of झ्. As it is termed अभ्यस्त, by अदभ्यस्तात् (7.1.4) अत् is substituted for झ् after a reduplicated verbal stem. So here जुहुझि=जुहु अत् इ=जुह्वति. Here first यण् is available and then गुण. Becoming like ङित् by (1.2.4) and there being prohibition of गुण it becomes यण् by हुश्नुवोः सार्वधातुके (6.4.87)=जुह्वति. The सिद्धि of this form too has been made in Lesson No. 13.

(5) लिटि धातोरनभ्यासस्य (6.1.8) (लिटि 7.1; धातोः 6.1; अनभ्यासस्य 6.1). Here there is अधिकार of एकाचो द्वे प्रथमस्य and अजादेर्द्वितीयस्य. The meaning is : लिटि अनभ्यासस्य धातोः प्रथमस्य अजादेः द्वितीयस्य एकाचः द्वे (भवतः). When the root-affixes of the Perfect follow there is reduplication of the first syllable if the root begins with a consonant and of the second syllable if the root begins with a vowel e. g. पठ् लिट्=पठ् णल् =पठ् पठ णल्=प पठ् अ=there being वृद्धि by 7.2.116 we have पपाठ. The full सिद्धि will be given later on.

(6) सन्यङोः (6.1.9). Of a non-reduplicate root ending in सन् (Desiderative) or यङ् (Intensive) affixes there is reduplication of the first syllable, if the root begins with a consonant, and of the second syllable, if the root begins with a vowel पठ् सन्=पठ् पठ् सन्=प पठ् स=पि पठ् इ स=पि पठ् इ ष शप् तिप्=पिपठिषति. In यङ् the form is पापठ्यते. The सिद्धि of this too will be stated later on.

(7) श्लौ (6.1.10). Of a non-reduplicate root there is reduplication of the first or second syllable as the case may be, when श्लु follows e. g. हु शप् तिप् जुहोत्यादिभ्यः श्लुः (2.4.75). शप् is substituted with श्लु. हु ति=प्रत्ययस्य लुक्श्लु-लुपः (1.1.60). The disappearance of an affix (शप्) is called श्लु. In हु ति by this श्लौ सूत्र there is reduplication हु हु ति and so it becomes जुहोति as before.

(8) चङि (6.1.11). Of a non-reduplicate root there is the reduplication of the first or second syllable according as the root begins with a consonant or a vowel, when चङ् follows e. g. पठ् (णिजन्त) in लुङ् becomes अपीपठत् and पच्, अपीपचत्. The सिद्धि will be given later on.

अभ्यास प्रकरण

(1) अत्र लोपोऽभ्यासस्य (7.4.58). The अनुवृत्ति of अभ्यासस्य

runs upto the end of the पाद (7.4.97). There is अधिकार of अङ्गस्य.

(2) ह्रस्वः (7.4.59). अभ्यासस्य अङ्गस्य. A short is substituted for the long vowel of the reduplicate. For example दा दा ति=ददाति। पा पा+णल्, आत औ णलः (7.1.34) औ is substituted for णल्, the affix of the First and Third Person Singular of the Perfect, after roots ending in long आ, पपौ.

(3) हलादिः शेषः (7.4.60) अभ्यासस्य अङ्गस्य. Of the consonants of the reduplicate, only the first is retained, the remainders are dropped. पठ् पठ् णल्=प पठ् अ पपाठ. Here by अत उपधायाः (7.2.116) the वृद्धि is substituted for such अ.

(4) शर्पूर्वाः खयः (7.4.61). Of a ruduplicate, the hard consonants (Aspirate and Inaspirate) when preceded by a Sibilant, are only retained, the other consonants are elided स्पर्ध् लिट्=स्पर्ध् त=स्पर्ध् स्पर्ध् त=प स्पर्ध् त=प स्पर्ध् एश्=प स्पर्ध् ए=पस्पर्धे.

(5) कुहोश्चुः (7.4.62). Here there is अनुवृत्ति of अभ्यासस्य. The meaning is अभ्यासस्य कुहोः चुः (भवति) For the Guttural and ह of a reduplicate there is substituted a Palatal as जुहोति. Here झुहुति=जुहुति=जुहोति. In चकार कृ कृ णल्=कृ कृ अ=चकार् अ=चकार.

(6) उरत्(7.4.66). There is अनुवृत्ति of अभ्यासस्य. When the reduplicate is ending in ऋ then the ऋ is changed to अ. For example, कृ कृ णल्=कर् कार् अ. By उरण् रपरः 1.1.50 रेफ is added and by 7.4.60 the रेफ is elided=क कार् अ=चकार् अ=चकार.

(7) भवतेरः (7.4.73) अभ्यासस्य is there. अ is substituted for the vowel of the reduplicate of भू in the Perfect. भू भू णल्=भ भू अ=बभूव. The full सिद्धि will be given later on.

(8) सन्यतः (7.4.79). From the previous sutra 7.4.76 there is अनुवृत्ति of इत्. सनि अभ्यासस्य अतः इत् (भवति); इ is substituted for the final short अ of the reduplicate in the Desiderative. For example, पठ् पठ् सन्=पपठ् इट् स= पिपठ् इ ष=पिपठिष शप् तिप्=पि प ठि ष अ ति=पिपठिषति.

The Retrospection of Lesson No. 30 to 36

We should retrospect lesson Nos. 30 to 36. In Lesson No. 30 very ordinary sutras of स्त्री प्रत्यय have been explained. In Lesson No. 31 some sutras have been given just to give an idea of तद्धित प्रक्रिया. In Lesson No. 32 from 7.3.101 to 119 the sutras which occur at the same place in the सिद्धि of सुबन्त as पुरुष, धन, मधु, विद्या, अग्नि, मति, वारि, वायु, धेनु, मधु, कुमारी have been explained. In Lesson No. 33 the sutras which are generaly used in the सिद्धि of सर्व (सर्वनाम), धन (नपुंसक लिङ्ग) from 7.1.9 to 20 have been explained. Further in Lesson No. 34 we have not taught any thing new,only explaining the sutras which have already been used excluding पुरुष (because its सिद्धि has been explained in Lesson No. 24). All the sutras of the सिद्धि in the remaining words विद्या, धन, अग्नि, वायु, वारि, मधु, मति, धेनु, सर्व and कुमारी which have already come from Lesson Nos. 32 and 33 have been put to practical use and their immediate purport and importance have been explained. Then in Lesson Nos. 35 and 36 we have introduced the sutras which are generally used in the लकारs. Among them there are some sutras which have been quoted for the sake of example only. The सिद्धि which must come in due course, will be taken up later on, as it would have been founed difficult at this stage. The students need not worry about it.

—:o:—

Thirty Seventh Lesson

तिङन्त (1) परस्मैपद (भू)

We have already given the general sutras used in लकारs in Lesson Nos. 35 and 36 with their meanings. Here at the insistance of many of our well wishers the methods of सिद्धि of some roots especially भू and एध are shown in all the लकारs. Our readers have already stdudied the general sutras, so they will not experience any difficulty.

(1) लट्

Our readers have already learnt the सिद्धि of पठति and भवति in the Present Tense (लट्) so it need not be repeated पठ् शप् तिप्=पठति; भू शप् तिप्=भवति; पच् becomes पचति; पठ् पठति; तप् तपति; वद् वदति; यज् यजति ।

(2) लिट्

बभूव

भू	भूवादयो धातवः(1.3.1); धातोः (3.1.91); परोक्षे लिट् (3.2.115); प्रत्ययः, परश्च 3.1.1/2)
भू लिट्	The अनुबन्ध being elided as before.
भू ल्	लस्य (3.4.77). तिप्तस्झि० (3.4.78) being applied.
भू तिप्	By परस्मैपदानां णलतुसुस्थलथुसणल्वमाः (3.4.82) णल् is substituted in place of तिप्. By हलन्त्यम् (1.3.3) ल् and by चुटू (1.3.7) ण् are indicatory and so elided by (1.3.9). In the अधिकार of अङ्गस्य (6.4.1), by भुवो वुग् लुङ्लिटोः (6.4.88) भू gets the augment व् (वुक्) before

the case affixes of the Aorist and the Perfect when beginning with a vowel and by ग्राद्यन्तौ टकितौ (1.1.45) it will be added in the end being कित्.

भू वुक् अ	'उ' and 'क्' being indicatory and elided.
भू व् अ	By लिटि धातोरनभ्यासस्य (6.1.8), एकाचो द्वे प्रथमस्य(6.1.1) भूव् is reduplicated,
भूव् भूव् अ	पूर्वोऽभ्यास: (6.1.4) it has the nomenclating ग्रभ्यास and by हलादि: शेष: (7.4.60) व् is dropped and by ह्रस्व: (7 4.59) short is substituted.
भु भूव् अ	By भवतेर: (7.4.73) the ग्रभ्यास of भू becomes ग्र.
भ भूव् अ	ग्रभ्यासे चर्च (8.4.53) the जश् letter are the substitute for the झल् letters i. e. ब् is substituted for भ्; we have बभूव.

In the same way in बभूवतु: भू तस् gets ग्रतुस् (3.4.82) and after doing all the work as before we have वभूवतुस्= बभूवतु:. बभू झि=झि is substituted by उस् by (3.4.82) बभूवु: is formed.

भू सिप्=भू थल् here by लिट् च (3.4.155) थल् is called ग्रार्द्धधातुक and ग्रार्द्धधातुकस्येड् वलादे: (7.2.35) and ग्राद्यन्तौ टकितौ (1.1.45) there is augment इट् and after all the operation as before वभूव् इट् थल् बभूविथ is formed.

भू थस्=भू ग्रथुस्=बभूवथु:

भू मिप्=भू णल्=बभूव

भू वस्=भू व बभूव getting the augment इट् and वुक् as before we have बभूविव.

In the same way भू मस्=भू म=बभू इट् म, बभूविम.

To the root पठ् by adding णल् and reduplicating as

before प पठ् अ. By अत उपधाया: (7.2.116), the वृद्धि is substituted and it becomes पपाठ. पपाच will be formed from the root पच्.

प पठ् अतुस्. Here अत एकहल्मध्येऽनादेशादेर्लिटि (6.4.120) there is ए substitution for अ and elision of the reduplicate. पेठतुस् = पेठतुः, पेठुः, पेचतुः, पेचुः are formed. Further by थलि च सेटि (6.4.121) the elision of reduplicate and एत्व we have पेठिथ, पेठथुः, पेठ; पपाठ, पपठ, पेठिव, पेटिम forms will be made as before. णलुत्तमो वा (7.1.91). The णल् of the First Person (Singular in the Perfect) optionally acts as णित्. Therefore in the case of णित् there is the वृद्धि of the penultimate and in the other there is no वृद्धि, two forms will be made as पपाठ, पपठ. From पच् are formed पेचिथ (according to the Bharadevajas[1] rule इट् is made) पपक्थ, पेचथुः, पेच; पपाच, पपच, पेचिव, पेचिम (इट् through क्रादि rule)[2].

(३) लुट्

भू भूवादयो धातवः (3 3.1) धातोः (3.1.91) अनद्यतने लुट् (3.3.15).

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(1) ऋतो भारद्वाजस्य (7.2.63). The meaning of the sutra is that in the opinion of Acharya Bharadvaja the prohibition of इट् in the थल् of अनिट् roots is only in case of those ending in short ऋ. The ऋ ending are already covered by 7.2.61 root. Then the purpose of the prohibition is that to the roots which do not end in ऋ in the opinion of Bharadvaja इट् takes place. Thus the sutra becomes a 'Restricting rule'.

(2) कृसृभृवृस्तुद्रुस्रुश्रुवो लिटि (7.2.13). In this sutra कृ सृ and some other roots have been read. By एकाच उपदेशेऽनुदात्तात् (7.2.10) there already takes place the prohibition of इट् then why the root कृसृ etc. have been mentioned in the sutra. This order becoming void tells that in the लिट् only the क्रादि roots do not have इट् i. e. the other अनिट् roots get इट् in the लिट्. This is known as the Kradi Restriction.

भू लुट्	By applying all the sutras as लट्य etc.
भू तिप्	स्यतासी लृलुटोः (3.1.33) When लृ (लृट् and लृङ्) and लुट् follow then स्य and तास् are respectively the affixes of a verbal root. As लुट् follows by adding the affix तासि.
भू तासि तिप्	By लुटः प्रथमस्य डारौरसः (2.4.85). In the Third Person of लुट् (First Future) डा is substituted for तिप्, so—
भू तासि डा	भ् तास् आ. Here डित्सामर्थ्यादभस्यापि टेर्लोपः[1] (6.4.143 Var.). By this Vartika having made elision of the टि portion of तास्.
भू त् आ	आर्द्धधातुकं शेषः (3.4.114) आर्द्धधातुकस्येड् वलादेः (7.2.35) आद्यन्तौ टकितौ (1.1.45).
भू इट् त् आ	सार्वधातुकार्द्धधातुकयोः (7.3.84) अदेङ्गुणः (1.1.2) इको गुणवृद्धी (1.1.3) स्थानेऽन्तरतमः (1.1.49).
भो इ त आ	एचोऽयवायावः (6.1.75) there being अव् w have भविता.

As before to तस् = भू तास् तस्. Here by लुटः प्रथमस्यडारौरसः (2.4.85) रौ is substituted for तस् and after doing all the remaining work as before, we have भवितास् रौ. Now

(1) It means this that the only object of making the प्रत्यय डित् is that while they follow there may be elision of टि of भ संज्ञक अङ्ग. भ संज्ञा takes place by यचि भम् (1.4.18) when followed by affixes of यकारादि, अजादि स्वादि. In the 3rd Book the affixes do not come in the स्वादि. Therefore there will be no भ संज्ञा before them, nor will there be elision of टि. In such circumstances why 'डा' has been made डित् so डित् करण being superfluous tells that there is elision of टि of the base even without भ संज्ञा due to डित् करण power.

here by रि च (7.4.51) the स् of तास् is dropped and we have भवितारौ; भवितास् झि Here also by 2.4.85 रस् is substituted for झि there remains भवितास् रस्. As before there is elision of स् and स् of रस् is changed to Visarga, we have भवितारः.

भू सिप् = भू इट् तास् सि = तासस्त्योर्लोपः (7.4.50). Here there is अनुवृत्ति of सि from 7.4.47. The meaning is : The final स् of तास् and that of 'अस् = to be' is elided before an affix beginning with स्. As before after becoming गुण etc. we have भवितासि. There is nothing new in the forms of भवितास्थः, भवितास्थ; भवितास्मि, भवितास्वः, भवितास्मः. In the same way from पठ् we have पठिता, पठितारौ, पठितारः and from पच् पक्ता, पक्तारौ, पक्तारः etc. The root पच् is अनिट्; so there is no addition of इट् but by चोः कुः (8.2.30) क् is substituted for च्. Only this is new while the rest is as before.

(4) लृट्

भू	भूवादयो धातवः, धातोः, लृट् शेषे च (3 3.13)
भू लृट्	तिप् comes as before and by स्यतासी लृलुटोः (3.1.33), the affix स्य is added.
भू स्य तिप्	आर्धधातुकं शेषः (3.4.114) there is आर्धधातुक संज्ञा of स्य and adding इट् as before and it becoming गुण
भू इ स्य ति	by एचोऽयवायावः (6.1.75) अव् and by आदेशप्रत्यययोः (8.3.59) ष् is substituted for स्.
भविष्यति	is formed.

Further भविष्यतः, भविष्यन्ति; भविष्यसि, भविष्यथः, भविष्यथ; भविष्यामि, भविष्यावः, भविष्यामः will be formed as before.

पठ् becomes पठिष्यति and पच् पक्ष्यति, पक्ष्यतः etc. There is prohibition of the augment इट् (7.2.10) and becoming कुत्व will be formed as before.

(5) लेट्

Please see the forms of लेट् in our Commentary on the Ashtadhyayi Prathama Vrtti. The लेट् tense is used only in the Veda. The forms of लेट् are taught and explained by us in a day after Lesson No. 44. However, there is no need for it yet.

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Thirty Eighth Lesson

तिङन्त (2)

(6) लंट्

भू — भूवादयो धातवः, धातोः, लोट् च (3.3.162).

भू लोट् — Applying all the sutras like भवति as before.

भू शप् तिप् =भवति By एरुः (3.4.86) इ of ति is changed to उ we have भवतु. In the पक्ष by तुह्योस्तातङाशिष्यन्यतरस्याम् (7.3.35) तातङ् is substituted for तु भवतात् is also formed.

भव् अ तस् — After doing all as before by लोटो लङ्वत् (3.4.85). The personal endings of the Imperative are like those of the Imperfect, and being ङित् by तस्थस्थमिपां तान्तंतामः (3·4.101) the affixes ताम् तम् etc. are substituted in any लकार which has an indicatory ङ् and so is done in the Imperative. As the four affixes are to be substituted respectively so ताम् is substituted for तस्, so

भवताम् — is formed.

भव् अ झि — =भवन्ति Here also by applying एरुः (3.4.86) भवन्तु is formed.

भव सि — By सेर्ह्यपिच्च (3.4.87) हि is substituted for सि of सिप्=भव हि. Now comes अतो हेः (6.4.105). Here comes the अनुवृत्ति of लुक् from 6.4.104. The meaning is : The Imperative affix हि is elided after a stem ending in short अ, so there remains भव. In the पक्ष 7.1.35 भवतात् will be formed.

भव् शप् थस् Here as before तम् is substituted for थस् so भवतम् is formed.

भव् शप् थ Here त is substituted for थ so भवत is formed.

भव् अ मि By under-going changes as before there is the appearance of the augment आट् by आडुत्तमस्य पिच्च (3.4.92)

भव् आट् मि By मेर्निः (3.4.89) नि is substituted for मि and by अकः सवर्णे दीर्घः (6.1.97) becoming long भवानि is formed.

In the same way भव् अ आ वस्, भव् अ आ मस्. By नित्यं ङितः (3.4.99) the स् is elided, we have भवाव, भवाम as before. Similarly from पठ् we have पठतु पठतात्, पठताम्, पठन्तु etc. From पच् पचतु पचतात्, पचताम्, पचन्तु etc. forms should be known as before.

7. लङ्

भू भूवादयो धातवः, धातोः अनद्यतने लङ् (3.2.111)

भू लङ् After adding शप् तिप् as before

भू शप् तिप् =भू अ ति making गुण and अवादेश and लुङ्लङ्-लृङ्क्ष्वडुदात्तः (6.4.71) and आद्यन्तौ टकितौ (1.1.45) the augment अट् is added to the inflective base followed by लुङ्, लङ् and लृङ्, so being added before the inflective base—

अट् भव ति By इतश्च (3.4.100) the 'i' is elided, so we have—

अभवत्.

अभव् अ तस्. Here ताम् is substituted for तस् by 3.4.101 as before we have अभवताम्. Likewise in अभव् अ अन्ति there is elision of 'i' by 3.4.100 and by अतो गुणे (6.1.94) there being पररूप we have अभवन्त्. Now by हलोऽनन्तरा संयोगः (1.1.7) 'न्त्' are conjunct consonants and

by संयोगान्तस्य लोप: (8.2.23) the last consonant त् is elided so अभवन् is formed.

अभव सि. Here as before there is elision of 'i' of सि and स् is changed to visarga we have अभवः. Then अभव थस्. Here तम् is substituted for थस् by 3.4.101 अभवतम् is formed. अभव थ. Here त is substituted for थ अभवत is formed. अभव मि. Here too अम् is substitute for मिप् by 3.4.101 अभवम् is formed. In अभवाव,अभवाम by अतो दीर्घो यञि (7.3.101) long आ is substituted and by 3.4.99 there is elision of स्. Only this much has been taught more.

अपठत्, अपठताम्, अपठन्; अपठः, अपठतम्, अपठत; अपठम्, अपठाव, अपठाम. And from पच् अपचत्, अपचताम्, अपचन् etc. are formed.

8 (a) विधिलिङ्

भू ... विधिनिमन्त्रणामन्त्रणाधीष्टसम्प्रश्नप्रार्थनेषु लिङ् (3.3.161).

भू लिङ् Applying all the sutras as before

भू शप् तिप् यासुट् परस्मैपदेषूदात्तो ङिच्च (3.4.103), सुट् तिथोः (3.4.107).

भू अ यासुट् सुट् ति लिङः सलोपोऽनन्त्यस्य (7.2.79). Here comes the अनुवृत्ति of सार्वधातुके from 7.2.76 so following सार्वधातुक ति.

भू अ यास् स् ति in this position there is elision of both स्s.

भो अ या ति after becoming गुण etc. as before,

भव् अ याति अतो येयः (7.2.80). After a present stem ending in short अ, इय् is substituted for the सार्वधातुक या.

भव इय् ति By आद् गुणः (6.1.84) there is गुण and by इतश्च (3.4.100) elision of इ.

भवेय् त् ... लोपो व्योर्वलि (6.1.64) there being elision of य् we have—

भवेत्.

Making all the work as before and substituting ताम् for तस् (3.4.101) भवेताम् is formed. भव यास् झि. Here by झे:जुस् (3.4.108) जुस् is substituted for झि, we have भवेय् उस्=भवेयुः. भवेय् सि. By eliding य् and इ and performing रुत्व-विसर्ग we have भवेः. Then as before भवेतम्, भवेत. भवेयम् Here by 3.4.101 अम् is substituted for मि, we have भवेयम्, भवेव, भवेम.

In the same way the forms of पठ् and पच् should be understood. पठेत्, पठेताम्, पठेयुः; पठेः, पठेतम्, पठेत; पठेयम्, पठेव, पठेम. पचेत्, पचेताम्, पचेयुः etc. are formed.

8 (b) आशीर्लिङ्

भू — By आशिषि लिङ्लोटौ (3.3.173) we have लिङ्.

भू लिङ् — By लिङाशिषि (3.4.116) as आशीर्लिङ् is designated as आर्धधातुक there is no शप् affix. As before यासुट् and सुट् are added by किदाशिषि (3.4.104). In लिङ्लकार in Parasmaipada the augment यासुट् has been stated to be ङित् but when it denotes benediction it should be understood as कित्, as if it had an indicatory क्. Therefore, being कित् there is negation of गुण substitution by क्ङिति च (1.1.5).

भू या सुट् सुट् त By स्कोः संयोगाद्योरन्ते च (8.2.29) the सकार of यासुट् and सुट् being elided by this sutra we have—

भूयात्.

भूयास्ताम्, भूयासुः, भूयाः, भूयास्तम्, भूयास्त; भूयासम्, भूयास्व, भूयास्म are formed as before. There is nothing new. In the same way the forms

of पठ् and पच् are पठ्यात्, पठ्यास्ताम्, पठ्यासुः; पच्यात्, पच्यास्ताम्, पच्यासुः.

9. लुङ्

भू	By लुङ् (3.2.110) the लुङ् affix is to be added as before.
भू लुङ्	By च्लि लुङि (3.1.43) when लुङ् follows, the affix च्लि is added. Further by च्लेः सिच् (3.1.44) सिच् is the substitute of च्लि.
भू सिच् लुङ्	It becoming अङ्गसंज्ञा as before and by लुङ्लङ्लृङ्क्ष्वडुदात्तः (6.4.71) there is the arrival of अट्.

अट् भू सिच् तिप्=अभू स् ति. By इतश्च (3.4.100) there is elision of इ and by गातिस्थाघुपाभूभ्यः सिचः परस्मैपदेषु (2.4.77) there is लुक्-elision of the स् of सिच् and by भूसुवोस्तिङि (7.3.88) there is prohibition of गुण, we have—

अ भू त् =अभूत्.

Further by substituting ताम् for तस् by (3.4.101) we have अभूताम्. अभूवन्त् here by संयोगान्तस्य लोपः (8.2.23) there is elision of last of double consonant and we have अभूवन्; अभूः अभूतम् अभूत; अभूवम् अभूव अभूम. In अभूवन् and अभूवम् by भुवो वुग् लुङ्लिटोः (6.4.88) augmentation of वुक् before अजादि लुङ् (अन्, अम्) takes place.

From the root पठ् we have अट् पठ् सिच् त् and in this state आर्द्धधातुकस्येड्वलादेः (7.2.35) the augment इट् is prefixed to सिच्—अ पठ् इट् स् त्. By अस्तिसिचोऽपृक्ते (7.3.96) the augment ईट् is prefixed to त् of तिप् which is अपृक्त सार्वधातुक. By आद्यन्तौ टकितौ (1.1.45) it is added in the beginning, so we have अपठ् इ स् ईट् त्. By इट ईटि (8.2.28) as इट् is followed by ईट् there is elision of स् of सिच्.

Here comes the अनुवृत्ति of लोप: from 8.2.23. After this by अकः सवर्णे दीर्घः there is lengthening of इ ई=ई अपठीत् is formed. The alternate form is अपाठीत्, there being वृद्धि of short अ of पठ् by अतो हलादेर्लघोः,अपठिस् तस्, ताम् being substituted for तस् we have अपठिस्ताम्. By आदेशप्रत्यययोः (8.3.59) षत्व and by ष्टुना ष्टुः (8.4.40) ट् is substituted for त्, the form अपठिष्टाम् is made. अपठिष् झि. Here by सिजभ्यस्तविदिभ्यश्च (3.4.109) जुस् is the substitute of झि, coming after सिच् and by चुटू (1.3.7) ज् being इत् संज्ञा we have अपठिष् उस् which being रुत्व विसर्ग अपठिषुः is formed. अपठीः, अपठिष्टम्, अपठिष्ट; अपठिषम्, अपठिष्व, अपठिष्म will all be formed as before. On the वृद्धि side all the forms will be अपाठीत्, अपाठिष्टाम्, अपाठिषुः; अपाठीः, अपाठिष्टम्, अपाठिष्ट; अपाठिषम्, अपाठिष्व, अपाठिष्म.

From the root पच् अपाक्षीत् will be formed. Here by चोः कुः (8.2.30) there is कुत्व and prohibition of the augment इट् which are the only specialities here. By वदव्रजहलन्तस्याचः (7.2.3) there is वृद्धि of any vowel without distinction of the stems ending in a consonant. The further form is अपाक्ताम्. By झलो झलि (8.2.26) there is elision of सिच्. The forms अपाक्षुः; अपाक्षीः, अपाक्तम्, अपाक्त; अपाक्षम्, अपाक्ष्व, अपाक्ष्म are made.

10 लृङ्

भू	भूवादयो धातवः, धातोः. By लिङ्निमित्ते लृङ् क्रियातिपत्तौ (3.3.139) there is लृङ्.
भू लृङ्	By स्यतासी लृलुटोः (3.3.133) the affix स्य
भू स्य लृङ्=	तिप् the addition of इट्. By सार्वधातुकार्द्धधातुकयोः there is गुण and by लुङ्लङ्लृङ्क्ष्वडुदात्तः (6.4.71) the augment अट् is added.

अट् भो इट् स्य ति After the operation of the sutras एचोऽयवायाव: (6.1.75) आदेशप्रत्यययो: (8.3.59) and इतश्च (3.4.100) we have अभविष्यत्.

Further अभविष्यताम्, अभविष्यन्; अभविष्य:, अभविष्यतम्, अभविष्यत; अभविष्यम्, अभविष्याव, अभविष्याम. In the same way अपठिष्यत्, अपक्ष्यत् etc. should be noted.

Please note that in लट्, लोट्, लङ् and विधि लिङ् (in these four) the लकारs are सार्वधातुक. By लिट् च (3.4.115) and लिङाशिषि (3.4.116) the लिट् and आशीर्लिङ् are आर्द्धधातुक. Amongst other remaining ones, also the विकरण सिच्, स्य, तास् are आर्धधातुक. Therefore in the four लकारs the affix शप् will be used and not in others.

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Thirty Ninth Lesson

तिङन्त (3) आत्मनेपद (एध)

1. लट्

एध — भूवादयो धातवः (1.3.1) उपदेशेऽजनुनासिक इत् (1.3.2) तस्य लोपः (1.3.9).

एध् — धातोः, वर्तमाने लट् (3.2.123) प्रत्ययः, परश्च, तङानावात्मनेपदम् (1.4.99)

एध् लट — All the sutras as before and by अनुदात्तङित आत्मनेपदम् (1.3.12) it becomes आत्मनेपद and as before adding शप् and त.

एध् शप् त — By अचोन्त्यादि टि (1.1.63) the अ of त is designated as टि.

एध् अ त — By टित आत्मनेपदानां टेरे (3.4.79) ए is substituted for टि, we get—

एधते.

एध् शप् आताम् — Doing the necessary changes as before by सार्वधातुकमपित् (1.2.4) the ङित्-like work being done आतो ङितः (7.2.81). Here there is अनुवृत्ति of अतः and इय्. The meaning is : For the आ being a portion of a सार्वधातुक Personal-ending which is ङित् coming after a verbal stem ending in short अ there is substituted इय्. Therefore इय् is substituted for आ of आताम्.

एध् अ इय् ताम् — अचोन्त्यादि टि (1.1.63) टित आत्मनेपदानां टेरे (3.4.79).

एध इय् त्‌ए आद् गुणः (6.1.64) लोपो व्योर्वलि (6.1.64).

एधेते is formed.

एध् शप् झ= एध् अ अन्त टित आत्मनेपदानां टेरे (3.4.79) there is substitution of ए, so—

एधन्ते is formed.

एध् शप् थास् थासः से (3.4.80), there is substitution of से for थास्.

एधसे is formed.

एध् शप आथाम् After doing all the work like आताम् as before—

एध् अ इय् थाम् =एधे थ् ए=एधेथे is formed.

एध् अध्वम् After substituting ए for टि we have एधध्वे.

एध् अ इट् =एध ए अतो गुणे (6.1.94) after पररूप substitution एधे is formed.

एध् अ वहि, एध् अ महि By 7.3.101 there is long आ substitution and the टि is replaced by ए as before एधावहे, एधामहे are formed.

In the same way from यज् are formed यजते, यजेते and from पच् पचते, पचेते, यज् and पच् roots are उभयपदी[1].

2 लिट्

एध् भूवादयो धातवः; धातोः, परोक्षे लिट् (3.2.115) प्रत्ययः, परश्च (3.1.1—2).

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1. In the roots which are उभयपदी when an action is performed for the ownself, the fruit of the action acrues to the agent, it is आत्मनेपद, as देवदत्तः यजते Devadatta performs sacrifice for his ownself. देवदत्तः पचते Devadatta cooks for himself. When the action is performed for another then it is परस्मैपद as देवदत्तः यजति Devadatta performs sacrifice for some one else and देवदत्तः पचति Devadatta cooks food for his master. This difference in the use must be noted.

एध् लिट् — इजादेश्च गुरुमतोऽनृच्छः (3.1.36). Here there is an अनुवृत्ति of आम् and लिटि from 35. The meaning is : The affix आम् is used when लिट् follows after a root beginning with a letter of इच् प्रत्याहार and having a heavy vowel excepting the root of ऋच्छ (to go). एध् is already इजादि being गुरु by दीर्घञ्च (1.4.12) and therefore गुरुमान् also. So becoming आम्

एध् आम् लिट् — आमः (2.4.81). There is लुक् = elision in the room of that tense affix which comes after आम्. So there being लुक् of लिट्—

एधाम् — कृञ्चानुप्रयुज्यते लिटि (3.1.40) there is annexation of कृञ्[1] followed by लिट्, कृञ् being ञित्.

एधाम् कृ लिट् — by स्वरितञितः कर्त्रभिप्राये क्रियाफले (1.3.72) there are available affixes both आत्मनेपद and परस्मैपद. Then आम्प्रत्ययवत् कृञोऽनुप्रयोगस्य (1.3.63) says that like the verb that takes the affix आम्, if conjugated with Atmanepada, then the अनुप्रयुक्त धातु कृञ् will be conjugated with आत्मनेपद. As एध was आत्मनेपद, so कृञ् too take the atmanepada terminations. After applying all the sutras as before

एधान् कृ त — लिटि धातोरनभ्यासस्य (6.1.8) पूर्वोऽभ्यासः (6.1.4).

एधाम् कृ कृत — उरत् (7.4.66) अत् is substituted for ऋ of the

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1. In this sutra from कृञ् i. e. from कृ of 5.4.50 to ञ् of 5.4.58 the प्रत्याहार has been understood. Therefore in order to understand the प्रत्याहार by कृञ् all the three roots viz. कृ, भू and अस् are to be taken. The respective अनुप्रयोग of these three will be made after आम्. [It must be noted here that in the forth-coming sutra आम्प्र : ; (1.3.63) कृञ् does not signify a 'pratyahara' but verbal base कृञ् only. Ed.]

reduplicate and by उरण् रपरः (1.1.50) र् is substituted.

एधाम् कर् कृ त हलादिः शेषः (7.4,60) कुहोश्चुः (7.4.62).

एधाम् च कृ त By लिटस्तझयोरेशिरेच् (3.4.81) एश् is substituted for त.

एधाम् च कृ एश् By इकोयणचि(6.1.74) यणादेश and elision of the अनुबन्ध.

एधाम् चक्रे मोऽनुस्वारः[1] (8.3.23) अनुस्वारस्य ययि परसवर्णः, वा पदान्तस्य (8.4.57/58).

एधाञ्चक्रे एधांचक्रे. In the विकल्प there is परसवर्ण while in the पक्ष the अनुस्वार will remain.

Further एधाञ्चक्राते, एधाञ्चक्रिरे. By 3.4.81 इरेच् is substituted for झ. एधाञ्चकृषे, एधाञ्चक्राथे. For ध्वम् by इणः षीध्वं लुङ् लिटां० (8.3.78) मूर्धन्य (cerebral) is substituted एधाञ्चकृढ्वे will be formed. Then further the forms एधाञ्चक्रे, एधाञ्चकृवहे, एधाञ्चकृमहे will be made.

When there will be subsequent use of भू in एधाम्, then एधाम्बभूव, एधाम्बभूवतुः, एधाम्बभूवुः; एधाम्बभूविथ, एधाम्बभूवथुः, एधाम्बभूव; एधाम्बभूव, एधाम्बभूविव, एधाम्बभूविम will be formed. We have olready shown the सिद्धि of the root भू and so the same will be repeated in the अनुप्रयोग.

By the subsequent use of अस् we shall have एध् आम् अ अस् अ and by अत आदेः (7.4.70) a long vowel is subtituted in the Perfect for the initial अ of a reduplicate the forms एधामास, एधामासतुः, एधामासुः; एधामासिथ, एधामासथुः, एधामास;

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1. This makes the मकार of a पद as अनुस्वार. In एधाम् लिट् on being लुक् and लिट् being कृत्संज्ञक there is प्रातिपदिकसंज्ञा by कृत्तद्धित-समासाश्च (1.2.46) सु arrives. एधाम् सु, कृन्मेजन्तः (1.2.38) there becomes अव्ययसंज्ञा of एधाम् and by अव्ययादाप्सुपः (2.4.82) there is लुक् of सु and by प्रत्ययलक्षण there is पदसंज्ञा of it.

एधामास, एधामासिव, एधामासिम will be formed as before. [The भू आदेश of the अनुप्रयुक्त अस् by अस्तेर्भूः (2.4.52) does not take place on the force of employing 'pratyahara', otherwise the sutra might have been composed as 'कृभ्वनुप्रयुज्यते लिटि'].

All the roots which are इजादि and गुरुमान् will have just the same three forms in the perfect (लिट्).

By doubling as before the root पच् in लिट् we shall have प पच् त. By अत एकहल्मध्येऽनादेशादेर्लिटि (6.4.120) there is elision of अभ्यास (reduplicate) and substitution of ए and so we have पेच् त. By 3.4.81 there is substitution of एश् पेचे is formed. Further पेचाते पेचिरे (the substitution of इट् by क्रादि-restriction the forms पेचिषे, पेचाथे, पेचिध्वे; पेचे, पेचिवहे, पेचिमहे are made.

3 लुट्

With the exception of गुण and आत्मनेपद all the work of the root भू being done like भविता the forms एधिता, एधितारौ, एधितारः. In थास् by थासः से (3.4.70) से is substituted for थास् we have एधितासे. एधितास् आथाम्. Here the टि-part becomes ए by 3.4.79 the form एधितासाथे is made.

एधितास् ध्वम्. By धि च (8.2.25), the सकार of तास् is dropped before an affix beginning with ध, एधिताध्वे is formed.

एधितास इट् By टित आत्मनेपदानां टेरे, the subititution of ए—

एधितास् ए By ह एति (7.4.52) for the स् of तास् there is substituted ह before the personal ending ए.

एधितह् ए= एधिताहे is formed.

Further एधितास्वहे, एधितास्महे forms should be understood as before.

From the root पच् the forms पक्ता पक्तारौ etc. will be formed, the prohibition of इट् and कुत्व are the special feature.

4 लृट्

In लृट् conjugation the full सिद्धि will be like भविष्यति. Only here टित आत्मनेपदानां टेरे and थास: से add something special. एध् इट् स्य त=एधिष्यते, एधिष्येते. (आतो ङितः 7.12.81) एधिष्यन्ते; एधिष्यसे, एधिष्येथे, एधिष्यध्वे;एधिष्ये, एधिष्यावहे, एधिष्यामहे are formed. From पच् the foıms पक्ष्यते, पक्ष्येते etc. will be formed. The सिद्धि is in the same manner axcept that there will be no addition of इट् which is a speciality here.

5 लेट्

लेट् is used in the Vedas only.

—:o:—

Fortieth Lesson

तिङन्त (4).

6. लोट्

एध् लोट्	as before.
एध् शप् त	एधते. By आमेत: (3.4.90) in the Imperative आम् is substituted for what would have been substituted otherwise as ए.
एधत् आम्=	एधताम् is formed.
एध् अ आताम्	Being as before by आतो ङित: (7.2.81) and टित आत्मनेपदानां टेरे (3.4.79).
एध् अ इय् त् ए	=आमेत: (3.4.90) आद्गुणः, लोपो व्योर्वलि (6.1.64) एधेताम्. In झि एधन्ताम् will be formed as before.
एध् शप् थास्	से By (3.4.80) as before.
एध् अ से=	सवाभ्यां वामौ (3.4.91). after substituting व for ए coming after स् एधस्व is formed.
एध् अ आथाम्	as before एधेथाम् is formed.
एम् अ ध्वे	एधध्वे. Here by सवाभ्यां वामौ (3.4.91) अम् is substituted for ए एधध्वम् is formed.
एध् अ इट्	=आडुत्तमस्य पिच्च (3.4.92) the augment आट् is added.
एध् आट् इट्	By टित आत्मनेपदानां टेरे (3.4.79) ए is substituted.
एध् आ ए	By एत ऐ (3.4.93) ऐ is substituted for ए.
एध् आ ऐ	By आटश्च (6.1.87) वृद्धि is substituted.

एधै is formed.

एध् अ आ वहि as before एधावहै एधामहै. Similarly the forms of पच् will be पचताम्, पचेताम् etc.

7. लङ्

एध अनद्यतने लङ् and all other sutras will be applied as before.

एध् शप् त By आडजादीनाम् (6.4.72) there is अपवाद of लुङ्-लङ्लृङ्क्ष्वडुदात्तः and so the augment आट् is added to the अजादि अङ्ग.

आट एध त By आटश्च the वृद्धि single substitute the form ऐधत is formed.

आट् एध आताम् Here also after applying आतोङितः, लोपो व्योर्वलि etc.

आ एध इ ताम्= ऐधेताम् is formed.

Further ऐधन्त; ऐधथाः, ऐधेथाम्, ऐधध्वम्; ऐधे, ऐधावहि ऐधामहि will be formed. Everywhere by आटश्च वृद्धि single substitute to आ and ए.

To the root पच् by prefixing the augment आट्(6.4.71) अपचत, अपचेताम्, अपचन्त; अपचथाः, अपचेथाम्, अपचध्वम्; अपचे, अपचावहि, अपचामहि are formed.

8 (a) विधिलिङ्

एध् लिङ् Becoming लिङ् as before and शप् त, लिङस्सीयुट् (3.4.102) आद्यन्तौ टकितौ (1.1.45) सुट्तिथोः (3.4.107).

एध् शप् सीयुट् सुट् त=एध् अ सीय् स् त=लिङःसलोपोनन्त्यस्य (7.2.79) there is elision of both सकारs.

एध् ईय् त By applying आद्गुणः and लोपो व्योर्वलि

एधेत is formed.

एध् अ ईय् आताम् Being formed as before and by applying आद् गुण: (6.1 84)

एधेयाताम् is formed.

एध् ईय् झ By झस्य रन् (3.4.105), the affix रन् is substituted for झ and with the application of लोपो व्योर्वलि etc.

एधेरन् is formed.

Further एध् अ ईय् थास्=एधेथा:, एधेयाथाम्, एधेध्वम् (there being elision of य् as before) the forms will be made as before.

एधे अ ईय् इट् By इटोत् (3.4.106) short अ is the substitute of इ.

ए धेय् अ= एधेय is formed.

Further एध् ईय् वहि=एधेवहि, एधेमहि forms are made. In the same way from पच् पचेत पचेयाताम्, पचेरन् etc. will be formed.

8 (b) आशीर्लिङ्

एध् लिङ् As before सीयुट् सुट् etc. are added.

एध् सीयुट् सुट् त By लिङाशिषि (3.4.116) the personal endings of the Benedictive are आर्द्धधातुक, so the affix शप् is not added.

एध् सीय् स् त आर्द्धधातुकस्येड्वलादे: (7.2.35) and आदेशप्रत्यययो: (8.3.59)

एध् इट् षीय् स् त लोपो व्योर्वलि and again substitution of ष

एधि षीष् त ष्टुना ष्टु: (8.4.40)=एधिषीष्ट.

Further being आर्धधातुकलकार by लिङ: सलोपोऽनन्त्यस्य (7.2.79) there is no elision of सकार so the forms एधिषीयास्ताम्, एधिषीरन् are made. In थास्, एध् इ सीयुट् सुट् थास्

becoming ष्टुत्वादि the form एधिषीष्ठाः is made. Further एधिषीयास्थाम्, एधिषीध्वम् will be formed as before.

From पच् the forms पक्षीष्ट, पक्षीयास्ताम् are made.

9. लुङ्

एध — As before लुङ् (3.2.110), च्लि लुङि, च्लेः सिच् (3.1.43/44).

एध् सिच् लङ्=आडजादीनाम् etc. will be applied as before.

आट् एध् इट्, स् त=आ एध् इ स् त. By आदेशप्रत्यययोः the substitution of ष and by ष्टुना ष्टुः (8.4.40) त is changed to ट.

आ एधि ष् ट — By आटश्च and वृद्धि एकादेश (the Vriddhi single substitute) ऐधिष्ट is formed.

ऐधिस् आताम्=ऐधिषाताम्.

एधिस् झ — By आत्मनेपदेष्वनतः (7.1.5) अत् is substituted for झ.

ऐधिस् अत — =ऐधिषत.

ऐधिस् थास् — Becoming ष्टुत्व ऐधिष्ठाः, ऐधिषाथाम्.

ऐधिस् ध्वम् — By धि च (2.2.25) सकार is dropped ऐधिध्वम् is formed.

Further the forms ऐधिषि, ऐधिष्वहि, ऐधिष्महि will be made.

From the root पच्=अट् पच् स् त=चोकुः there is कुत्व and by झलो झलि (8.2.26) स् of सिच् is elided and so the forms अपक्त, अपक्षाताम्, अपक्षत; अपक्थाः, अपक्षाथाम्, अपग्ध्वम्; अपक्षि, अपक्ष्वहि, अपक्ष्महि are made.

10. लृङ्

एध् लृङ् — As before by स्यतासी लृलुटोः (3.1.33) etc.

एध् स्य त= — आडजादीनाम्, आर्धधातुकस्येड्वलादेः, आद्यन्तौ टकितौ

आट् एध् इट् स्य त — By applying आटश्च, आदेशप्रत्यययोः=ऐधिष्यत is formed.

आद् एध् इठ् स्य आताम् By applying आतो ङितः (7.2.81) as before ऐधिष्येताम्.

Further ऐधिष्यन्त; ऐधिष्यथाः, ऐधिष्येथाम्, ऐधिष्यध्वम्; ऐधिष्ये, ऐधिष्यावहि, ऐधिष्यामहि etc. forms will be made.

From the root पच्=अपक्ष्यत, अपक्ष्येताम्, अपक्ष्यन्त;अपक्ष्यथाः, अपक्ष्येथाम्, अपक्ष्यध्वम्; अपक्ष्ये, अपक्ष्यावहि, अपक्ष्यामहि forms will be made.[1]

Special Note.

After understanding this subject the students can make themseves the forms of the roots in Ganas with the help of the Akhyatika (published by the Vedic press Ajmer). They should try to follow the original sutras from the Ashtadhyayi[2] which is now not difficult. In Sanskrit the ten conjugations of the ten ganas can be prepared in writing in two months.

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1. It should be noted that with a view to facilitate the beginners the सिद्धि of the 10 conjuigations of भू and एध have been shown. By means of questions and answers some more sutras can also be applied. But this being the course for the second reading it would have been very difficult for the beginners and so we have knowingly omitted to give all the Sutras and Vartikas. They will have the knowledge of this subject also on studying the roots thoroughly in detail. As it would have been diffiecult to explain it at present we have not touched the matter.

2. Now the second part of this book has been published. There also the आख्यात प्रक्रिया has been explained. Therefore the students who study by the सरलतम विधि should also take help from it—Y. M.

Forty First Lesson

प्रक्रियायें

There are ten Prakriyas in Sanskrit Grammar:—

1. णिजन्त 2. सनन्त, 3. य न्त, 4. यङ्लुगन्त, 5. कर्त्तृवाच्य, 6. कर्मवाच्य, 7. भाववाच्य, 8. कर्मकर्त्ता, 9. प्रत्ययमाला and 10. नाम-धातु.

Out of these there are some Prakriyas which are formed of all 2000 roots and others which are formed with particular roots only. Here the सिद्धि of णिच्=णिजन्त प्रक्रिया should be understood like चोरयति in चुरादि (Lesson No 14). Therefore we now give the sutras of सनन्त and यङन्त which occur very frequent y.

सनन्त प्रक्रि ग

सनन्त=Instead of saying पठितुमिच्छति we may say पिपठिषति (he wants to read). In its सिद्धि the root becomes द्विर्वचन and twice it becomes धातुसंज्ञा.

पठ्. By भूवादयो धातवः (1.3.1) it has धातु संज्ञा. Then by धातोः कर्मणः समानकर्तृकादिच्छायां वा(3.1.7) the affix सन् is added. The पदच्छेदादि of the sutra: धातोः 5.1, कर्मणः6.1, समानकर्तृकात् 5.1, इच्छायाम् 7.1, वा अव्यय. The meaning : कर्मणः समान-कर्तृकाद् इच्छायां वा धातोः सन् प्रत्ययः परश्च (भवति). The affix सन् is optionally attached in the sense of wishing, after a root expressing the object wished and having the same agent of the action as the wisher thereof and that is done after it, e. g. in पठितुमिच्छति, पठितुम् is the object of इच्छति. The root पठ् is the अवयव of this action, समान-कर्त्तृक i.e. there is one agent of पठितु and इच्छति. There-

fore in the sense of wishing there the affix सन् is added optionally. In the other alternative पठितुमिच्छति, this sentence also remains. पठ् सन् आर्धधातुकं शेषः (3.4.114) सन् having get the आर्धधातुक संज्ञा, by आर्धधातुकस्येड्वलादेः (7.2.35) इट् is added and by आद्यन्तौ टकितौ (1.1.45) added in the beginning. पठ् इट् सन् By (1.3.3/9) इत् संज्ञा and elision पठ् इ स. By सनाद्यन्ता धातवः (3.1.32) all the words ending with the affixes सन् and others are called धातु. Therefore पठ् इ स is again called धातु. सन्यङोः (6.1.9). Here there is अनुवृत्ति of एकाचो द्वे प्रथमस्य (6.1.1) अजादेर्द्वितीयस्य (6.1.2) and of धातोः from लिटि धातोरनभ्यासस्य (6.1.8). The meaning of the sutra becomes सन्यङन्तस्य धातोः प्रथमस्य एकाचः द्वे(भवतः) अजादेर्द्वितीयस्य. Of a non-reduplicate root ending in सन् (Desiderative) or यङ् (Intensive) affixes there is reduplication of the first portion of a single vowel. Of that whose first syllable begins with a vowel there are two in the room of the second portion containing a single vowel. Therefore, by reduplicating the first portion of the single vowel पठ् पठ् इ स, and by पूर्वोऽभ्यासः(6.1.4) and हलादिः शेषः (7.4.60) we have प पठ् इ स. By सन्यतः (7.4.49) इ is substituted for the final short अ of the reduplicate पि पठ् इस is formed. Now by आदेशप्रत्ययोः (8.3.59) ष् is substituted for स्=पिपठिष. It being termed as धातु so by धातोः, वर्तमाने लट् and other sutras being applied we have पिपठिष शप् तिप्=पिपठिष अ ति=by अतो गुणे (6.1.94) in the room of both precedent and the subsequent, the single substitute is the form of the subsequent i. e. अ=पिपठिषति (wants to read) is formed. Further all the forms are similar to those of पठति. We have given the form of the सेट् root.

पक्तुमिच्छति=wants to cook. The root पच् is अनिट्. Here by (7.2.35) इट् is available. But it is negated by

एकाच उपदेशेऽनुदात्तात् (7.2.10) पिपच् स By चोः कुः(8.2.37) there is कुत्व and by आदेशप्रत्यययोः (8.3.59) षत्व the root पिपक्ष is formed. Therefore, being तिबादि as before पिपक्ष शप् तिप्=पिपक्षति is formed. The remaining sutras are applied as before.

यङन्त प्रक्रिया

पुनः पुनः पठति=reads again and again. In this sense the use of पापठ्यते is made. Here पठ, by भूवादयो धातवः (1.3.1) it is named as धातु. By धातोरेकाचो हलादेः क्रियासमभिहारे यङ् (3.1.22) the affix यङ् is added (धातोः 5.1; एकाचः 5.1.; हलादेः 5.1; क्रियासमभिहारे 7.1, यङ् 1.1). It means to say: एकाचः हलादेः धातोः क्रियासमभिहारे यङ् प्रत्ययः परश्च (भवति). 'The affix यङ्, in the sense of repetition of the act, comes after a root having a single vowel and beginning wi h a consonant'. So पठ् यङ् is formed. By हलन्त्यम् ङ् is named इत् and elided, there remains पठ् य. By सनाद्यन्ता धातवः (3.1.32) it is again named as धातु. By सन्यङोः (6.1.9) 'he reduplication of the first एकाच्,पठ् पठ् य is formed.पूर्वोऽभ्यासः (6.1.4) हलादिः शेषः (7.4.60) प पठ् य By दीर्घोऽकितः (7.4.83) the reduplicate should be lengthend. (दीर्घः 1.1., अकितः 6.1), there being the अनुवृत्ति of अभ्यासस्य (from 58) and यङ्लुकोः (from 82). The meaning of the sutra becomes: यङ्लुकोः अकितः अभ्यासस्य दीर्घः भवति. 'A long vowel is substituted for अ of the reduplicate in the Intensive when the reduplicate receives no augment having an indicatory क्. So पापठ्य is formed. The sutras as applied in the case of 'एधते' such as धातोः, वर्तमाने लट् etc. पापठ्य लट्. As यङ् is ङित् so by अनुदात्तङित आत्मनेपदम् (1.3.12). The अनुदात्तेत् roots having an indicatory अनुदात्त vowel (mentioned in the धातुपाठ) and ङित् (i.e. those which end in an indicatory ङ्) receive आत्मनेपद affixes. There-

fore, being आत्मनेपद 'त' is added instead of तिप्. पापठ्य शप् त. By (6.1.94) the second vowel is the single substitute. Here by टित आत्मनेपदानां टेरे (3.4.79) टि of त=अ is changed to ए, पापठ्यते is formed. It should be noted that the roots beginning with vowel are not affixed with यङ्.

नामधातु—क्यच् क्यङ्

आत्मनः पुत्रमिच्छति. In this sense पुत्रीयति is formed. Here by सुप आत्मनः क्यच् (3.1.8) the affix क्यच् is optionally employed after the word पुत्र ending in the case affix. (सुपः 5.1, आत्मनः 6.1, क्यच् 1.1). Here the अनुवृत्ति of कर्मणः इच्छायां वा is coming from above (Sutra 7). The meaning is : कर्मणः आत्मनः सुपः इच्छायां वा क्यच प्रत्ययः परश्च (भवति). The affix क्यच् is optionally employed, in the sense of wishing, after a word ending in a case-affix expressing the object wished as connected with the wisher's self आत्मनः पुत्रमिच्छति. He desires a son of his own. In this sense पुत्रीयति is formed. पुत्र अम्. By सुप आत्मनः क्यच् (3.1 8) the affix क्यच् is added. पुत्र अम् क्यच्. Here by सनाद्यन्ता धातवः (3.1.32) it is declared as धातु संज्ञा and by सुपो धातुप्रातिपदिकयोः (2.4.71) there is लुक् elision of सुप्, we have पुत्र क्यच् =पुत्रय is designated as the धातु संज्ञा. In क्यचि च (7.4.33) there is अनुवृत्ति of अस्य from sutra 32 and of ई from 31 as also the अधिकार of अङ्गस्य. The meaning of the sutra is : अस्य अङ्गस्य ई क्यचि च. Long ई is substituted for the final अ or आ before the affix क्यच्. As पुत्री य is denoted as धातु, so it takes the affixes as before पुत्रीय शप् तिप् and there being the single subtitute पुत्रीयति is formed.

In क्यङ्—पण्डित इव आचरति= he behaves like a learned man. Here in कर्तुः क्यङ् सलोपश्च (3.1.11) there comes the अनुवृत्ति of सुप् from the above sutra 8 and of आचारे as well

as of उपमानात् from 10(कर्तुः 5.1,क्यङ् 1.1,सलोपः 1.1, च अव्यय). The meaning is उपमानात् कर्तुः सुप आचारे क्यङ् सलोपश्च. 'The affix क्यङ् is optionally employed in the sense of behaviour after a word ending in a case-affix denoting the object of comparison of the agent and there is elision (लोप) of the final स of the noun if it ends with a स. पण्डित इव आचरति=पण्डित+सु+क्यङ्. As before, there is धातु-संज्ञा by सनाद्यन्ता धातवः (3.1.32) and by 2.4.81 there is elision of सुप्. पण्डित+य. Here by अकृत्सार्वधातुकयोर्दीर्घः (7.4.25) a long vowel is substituted. From 7.4.22 above there comes the अनुवृत्ति of यि and क्ङिति. The meaning of the sutra is अकृत्सार्वधातुकयोः यि क्ङिति अङ्गस्य दीर्घः (भवति). A long is substituted for the final vowel of stem, before an affix beginning with a य् having an indicatory क् or ङ् when it is not either a कृत् or सार्वधातुक affix. Now as 'पण्डिताय' is designated as धातु so the धातोः, वर्तमाने लट् are applied as before, अनुदात्तङित आत्मनेपदम् (1.3.12), it has become आत्मनेपद, पण्डितायते is formed. पण्डितायते देवदत्तः— Devadatta behaves like a learned man. He is not a learned man but his behaviour is like it. A learned man has a big book, a big prop and a big turban. We trust the meaning of पण्डितायते is clear. When there is a sagacious behaviour even then the form पण्डितायते is used.

—:o:—

Forty Second Lesson

भाव-कर्म-कर्त्तृ प्रक्रिया (लकार)

When the subject and the verb agree (are of the same kind) then the verb is called कर्त्तृवाच्य (Active Voice). When the object and the verb agree (are of the same kind) then the verb is said to be in the कर्मवाच्य (Passive Voice). When the root meaning is the signification of the verb it is said to be in भाववाच्य.

कर्त्तृवाच्य

तिङ्समानाधिकरणे प्रथमा (महाभाष्य 2.3.46 वा०) or क्रियासमानाधिकरणे प्रथमा both mean the same thing. When a subject or an object has समानाधिकरण with तिङ् or the verb, then there will be the first case. In देवदत्तः वेदं पठति (Devadatta reads the Veda), the अधिकरण or अभिधेय of पठति and देवदत्त are the same. Therefore, this is in Active Voice and therefore Devadtta is अभहित=कथित=उक्त and so in अभिहित there is the first case. Because the verb पठति refers to the agent Devadatta, therefore, it is अभिहित. Further the object वेदम् has not been referred to by पठति, therefore, it has not been reffered to by the verb so this is अनभिहित object. In the अनभिहित object by कर्मणि द्वितीया (2.3.2) there is the second case because there is the अधिकार of अनभिहिते. Therefore, the meaning of the sutra is : When the object is not denoted by the termination of the verb i.e. when the verb does not agree with it, the second casc-affix is attached to the word. Therefore, in देवदत्तः वेदं पठति the object वेदम् is in the second case.

कर्मवाच्य

Now देवदत्तः वेदं पठति we want to change this from कर्त्तृवाच्य to कर्मवाच्म. The कर्म वाच्य will be formed when the verb will speak of the object or there will be the same अधिकरण of the object and the verb. When the verb points out the object has been said, declared or named, then there is first case in the object because तिङ्समानाधिकरणे प्रथमा or अभिहिते प्रथमा mean the same thing. वेदः पठ्यते देवदत्तेन this is the कर्मवाच्य verb. In the Veda the first case has been made by the aboue rule. In देवदत्तः the third case is by कर्तृकरणयोस्तृतीया (2.3.18). As there is अधिकार of अनभिहितये in the sutra the meaning is : अनभिहितयोः कर्तृकरणयोः तृतीया (भवति). In denoing the agent or the instrument not denoted by तिङ् etc. the third case affix is employed. देवदत्त has not been declared by the verb or there is no समानाधिकरण of the subject देवदत्त with the verb, but with the object, then the subject is not mentioned. Therefore, in the unmentioned subject (अनभिहित कर्त्तां) there is the third case. वेदः पठ्यते देवदत्तेन. The Veda is studied by Devadatta. Here 'is studied' and 'Veda' have the same relation or connection

As for the सिद्धि of पठ्यते in भाववाच्य or कर्मवाच्य there are four special features viz. (1) आत्मनेपद, (2) यक्, (3) चिण and (4) चिण्वद् भाव. So पठ्+यक्+त=पठ्यते. The सिद्धि is as follows.

पठ् is declared as धातु भूवादयो धातवः (1.3.1) by धातोः (3.1.91) there is अधिकार of धातु. By वर्तमाने लट् (3.2.123) प्रत्ययः, परश्च it is पठ् लट् and it being इत् we have पठ् ल्. By लः कर्मणि च भावे चाकर्मकेभ्यः (3.4.69) there is लकार in the object लस्य (3.4.77) तिप्तस्झि······महिङ् (3.4.78), लः

परस्मैपदम् (1.4.98), तङानावात्मनेपदम् (1.4.99) and भावकर्मणोः (1.3.13). An आत्मनेपद affix is the substitute of the affix ल when it denotes the action of the verb or the object of the verb. It being आत्मनेपद by this तिङस्त्रीणि त्रीणि प्रथम-मध्यमोत्तमाः (1 4.100), शेष प्रथमः (1.4.107), तान्येकवचनद्विवचन-बहुवचनान्येकशः (1.4.101). द्व्येकयोर्द्विवचनैकवचने (1.4.22). पठ् त is formed. In सार्वधातुके यक् (3.1.67) adding the अनुवृत्ति of भावकर्मणोः, the meaning is : धातोः भावकर्मणोः सार्वधातुके यक् प्रत्ययः परश्च (भवति) = The affix यक् comes after a root when a सार्वधातुक follows denoting the action or the object. त is सार्वधातुक by तिङ्शित् सार्वधातुकम्(3.4.113). Therefore, on its following we have पठ् यक् त = पठ् य् त is formed. टित आत्मनेपदानां टेरे (3.4.79) the टि (the last vowel with the consonant that follows it) is substituted by ए and so पठ्यते is formed.

We have, therefore, shown in all the three words of the passive sentence वेदः पठ्यते देवदत्तेन how प्रथमा, तृतीया, आत्मनेपद and यक् take place.

The Arrangement of Numbers in the Passive Voice

वेदः पठ्यते देवदत्तेन. Here it is clear that according to तिङ्समानाधिकरणे प्रथमा (2.3.46 Mahabhashya) there is the First case in the object and by कर्तृकरणयोस्तृतीया (2.3.18) there is Third case in the Subject-Devadatta undeclared. यक् in भाव and कर्म and आत्मनेपद have also been understood. Now we have to understand what is the arrangement of numbers:—

कर्तृवाच्य कर्मवाच्य

देवदत्तः वेदं पठति = वेदः पठ्यते देवदत्तेन ।

देवदत्तः वेदौ पठति = वेदौ पठ्येते देवदत्तेन ।

देवदत्तः वेदान् पठति=वेदाः पठ्यन्ते देवदत्तेन ॥१॥
देवदत्तयज्ञदत्तौ वेदं पठतः=वेदः पठ्यते देवदत्तयज्ञदत्ताभ्याम् ।
देवदत्तयज्ञदत्तौ वेदौ पठतः=वेदौ पठ्येते देवदत्तयज्ञदत्ताभ्याम् ।
देवदत्तयज्ञदत्तौ वेदान् पठतः=वेदाःपठ्यन्ते देवदत्तयज्ञदत्ताभ्याम् ॥२॥
देवदत्तयज्ञदत्तविष्णुमित्राः वेदं पठन्ति (कर्तृवाच्य) ।
वेदः पठ्यते देवदत्तयज्ञदत्तविष्णुमित्रैः (कर्मवाच्य) ।
देवदत्तयज्ञदत्तविष्णुमित्राः वेदौ पठन्ति (कर्तृवाच्य) ।
वेदौ पठ्येते देवदत्तयज्ञदत्तविष्णुमित्रैः (कर्मवाच्य) ।
देवदत्तयज्ञदत्तविष्णुमित्राः वेदान् पठन्ति (कर्तृवाच्य) ।
वेदाः पठ्यन्ते देवदत्तयज्ञदत्तविष्णुमित्रैः (कर्मवाच्य) ॥३॥

In the Passive Voice the verb is according to the object. Therefore, the person of the object and that of the verb (in तिङन्त) will be the same. The number will also be according to the object. So when the object is not of the third person, but of the second and the first person, then the verb will also be of the second or first person respectively.

त्वं दृश्यसे मया । You are being seen by me.
युवां दृश्येथे मया । You two are being seen by me.
यूयं दृश्यध्वे मया । You all are being seen by me.
त्वया अहं दृश्ये । I am being seen by you.
त्वयाऽऽवां दृश्यावहे । We two are being seen by you.
त्वया वयं दृश्यामहे । We all are being seen by you.

The student will see that the verb in the above sentences is in the passive voice. The verb has corelation(समानाधिकरण)with the object. Therefore, whatever is the number and person of the object the same (number and person) will be that of the verb or तिङन्त such as वेदः पठ्यते, वेदौ पठ्येते and वेदाः पठ्यन्ते. There is no variation in the number of the three viz. देवदत्तेन,

देवदत्तयज्ञदत्ताभ्याम् and देवदत्तयज्ञदत्तविष्णुमित्रैः even though the numbe of the verb keeps on changing.

Impersonal Voice

भाव is the meaning of the root. When the action (merely the meaning of the root) is declared by the verb and not the subject or object thereof the verb is said to be in the Impersonal Voice. The verb in the Intransitive roots is put in the Impesonal Voice. The verb in the Transitive roots is put in the Passive Voice. As the Intransitive Verbs have no connection with the object, so the verb is not changed to passive voice. As आस् is an intransitive verb its form in the active voice is आस्ते देवदत्तः, the verb in the impersonal voice becomes आस्यते देवदत्तेन. In the same way the intransitive verb हस् is हसति देवदत्तः in the active voice and हस्यते देवदत्तेन in the impersonal voice.

As भाव=the root meaning is one, so in the Impersonal Voice the verb remains in the third person and singular number inespective of the fact whether the subject is one, two or many e.g. देवदत्तयज्ञदत्तविष्णुमित्रैः हस्यते=Laughing is done by देवदत्त, यज्ञदत्त and विष्णुमित्र.

So far we have explained the verbs in the Active, Passive and Impersonal Voices. Now we shall take up affixes in Active, Passive and Impersonal Voice.

Forty third Lesson

कर्त्तृवाच्य, कर्मवाच्य and भाववाच्य कृत् प्रत्यय

It should be remembered that just as लट्, लिट् and other लकारs have the three voices viz. Active, Passive and Impersonal, so the कृत्प्रत्ययs are also used in these three voices. We should, therefore, explain with examples as to what affixes are added to which words.

We have already stated that there are three kinds of affixes which are added to the roots viz. (1) तिङ्, (2) कृत् and (3) कृत्य (included in कृत्). Now we quote their sutras.

(1) कर्तरि कृत् (3.4.67). Here there is अधिकार of धातोः, प्रत्ययः, परश्च=धातोः कृत् प्रत्ययः कर्त्तरि परश्च भवति. The affixes called कृत् are used in the sense of an agent to all the roots as a whole (about 2,000). This rule states in the sense of an agent. This is a genral rule.

(2) लः कर्मणि च भावे चाकर्मकेभ्यः (3.4.69). Here there is अनुवृत्ति of कर्त्तरि from 3.4.67 and अधिकार of धातोः. The meaning is : धातोः लः कर्मणि कर्त्तरि च (भवन्ति). The tense affixes called लकार are used in denoting the object and the agent and अकर्मकेभ्यः भावे कर्त्तरि च (भवन्ति) after Intransitive verbs, they denote the action as] well as the agent. (By inference in means they are used in the Transitive Verbs denoting the agent and the object). We have already explained this sutra at several places.

As we have to understand the connection of this aphorism in this subject we have written it again.

We should therefore understand the characterstics of the transitive and intransitive verbs. A root which is connected with an object is Transitive and that which has no connection with an object is Intransitive. पठति, खादति are transitive because they are connected with वेद and फल as object. देवदत्तः खादति; Here the object फलम् is understood and so the verb will be called transitive. देवदत्तः आस्ते, देवदत्तः हसति—Devadatta is sitting or laughing. Here there is no connection with the object, none can there be. Therefore both the above roots are intransitive.

These ten लकारs (conjugations) are in agents and objects in the Transitive Verbs while in case of Intransitive Verb they are in agents and action (भाव).

(3) तयोरेव कृत्यक्तखलर्थाः (3.4.70). The affixes called कृत्य and the क्त and those that have the sense of खल् have only these last two senses, namely, an action and an object (भाव and कर्म). It means that they are used with objects in the transitive verbs and in the sense of action in the intransitive verbs. Here it should be remembered that कृत्य comes under the कृत् affixes.

कृत्यप्रत्यय—तव्य, अनीयर्, यत्, ण्यत्

Now we explain the forms of तव्य etc. in पठ्, पच्, चि and नी roots.

पठितव्यः वेदः देवदत्तेन—The Veda should be read by Devadatta. Here देवदत्तः वेदं पठति. To this verb पठति, वेद is the object. The verb पठति is transitive. Therefore, तव्य affix

will be used in the object that is the कृत्य affix, तव्य has समानाधिकरण with the object वेद. Therefore in the sentence वेदः पठितव्यः देवदत्तेन there is समानाधिकरण of the object वेद with the कृत् affix तव्य. For this reason it will be said that the तव्य affix is in the object. Therefore, there is the first case (प्रथमा विभक्ति) in वेद. Here the agent of the verb पठन is देवदत्त who is अनभिहित. Therefore, there the thi d case (तृतीया विभक्ति) takes place. In the same way पक्तव्यः ओदनः देवदत्तेन, नेतव्यः समाजः देवदत्तेन etc. Now in action the root आस् is intransitive. Therefore, आसितव्यं देवदत्तेन. It should be sat by देवदत्त.

क्त in भाव-कर्म

The क्त affix is also used in action and object by the rule of this aphorism. When it is affixed to a verb which has an object, its gender and number will be according to the object. When it is affixed to a verb showing an action it will be in the Neuter Gender and Singular Number only.

देवदत्तः वेदम् अपाठीत् will be in the Passive Voice, पठितः वेदः देवदत्तेन. Here the object of the verb अपाठीत् is वेद which has its समानाधिकरण with क्तप्रत्ययान्त that is here, the object is declared, mentioned, or spoken of through क्त so there is the First Case in वेद and देवदत्त, the अनभिहित-कर्त्ता, is in the Third Case.

वेदः पठितः देवदत्तेन ।

The Veda is read by Devadatta.

वेदौ पठितौ देवदत्तेन ।

Two Vedas are read by Devadatta.

वेदाः पठिताः देवदत्तेन ॥ (1)

The Vedas are read by Devadatta.

वेदः पठितः देवदत्तयज्ञदत्ताभ्याम् ।

The Veda is read by Devadatta and Yajnadatta.

वेदौ पठितौ देवदत्तयज्ञदत्ताभ्याम् ।

Two Vedas are read by Devadatta and Yajnadatta.

वेदाः पठिताः देवदत्तयज्ञदत्ताभ्याम् ॥ (2)

The Vedas are read by Devadatta and Yajnadatta.

वेदः पठितः देवदत्तयज्ञदत्तविष्णुमित्रैः ।

The Veda is read by Devadatta, Yajnadatta and Vishnumitra.

वेदौ पठितौ देवदत्तयज्ञदत्तविष्णुमित्रैः ।

Two Vedas are read by Devadatta, Yajnadatta and Vishnumitra.

वेदाः पठिताःदेवदत्तयज्ञदत्तविष्णुमित्रैः । (3)

The Vedas are read by Devadatta, Yajnadatta and Vishnumitra.

वेदः पठितः रमया ।

The Veda is read by Rama.

वेदौ पठितौ रमया ।

Two Vedas are read by Rama.

वेदाः पठिताः रमया । (4)

The Vedas are read by Rama.

वेदः पठितः रमानिर्मलाभ्याम् ।

The Veda is read by Rama and Nirmala.

वेदौ पठितौ रमानिर्मलाभ्याम् ।

Two Vedas are read by Rama and Nirmala.

वेदाः पठिताः रमानिर्मलाभ्याम् । (5)

The Vedas are read by Rama and Nirmala.

वेदः पठितः रमानिर्मलाकान्ताभिः ।

The Veda is read by Rama, Nirmala and Kanta.

वेदौ पठितौ रमानिर्मलाकान्ताभिः ।

Two Vedas are read by Rama, Nirmala and Kanta.

वेदाः पठिताःरमा निर्मलाकान्ताभिः । (6)

The Vedas are read by Rama, Nirmala and Kanta.

Here the object वेद is in the masculine gender, therefore, पठितः affixes with क्त is also in the masculine gender. The number is also according to the number of the object. Now we shall see the use of the neuter gender फल as under.

फलं खादितं देवदत्तेन ।

A fruit is eaten by Devadatta.

फले खादिते देवदत्तेन ।

Two fruits are eaten by Devadatta.

फलानि खादितानि देवदत्तेन । (7)

The fruits are eaten by Devadatta.

फलं खादितं देवदत्तयज्ञदत्ताभ्याम् ।

A fruit is eaten by Devadatta and Yajnadatta.

फले खादिते देवदत्तयज्ञदत्ताभ्याम् ।

Two fruits are eaten by Devadatta and Yajnadatta.

फलानि खादितानि देवदत्तयज्ञदत्ताभ्याम् । (8)

The fruits are eaten by Devadatta and Yajnadatta.

फलं खादितं देवदत्तयज्ञदत्तविष्णुमित्रैः ।

A fruit is eaten by Devadatta, Yajnadatta and Vishnumitra.

फले खादिते देवदत्तयज्ञदत्तविष्णुमित्रैः ।

Two fruits are eaten by Devadatta, Yajnadatta and Vishnumitra.

फलानि खादितानि देवदत्तयज्ञदत्तविष्णुमित्रैः । (9)

The fruits are eaten by Devadatta, Yajnadatta and Vishnumitra.

फलं खादितं सुवर्चया ।

A fruit is eaten by Suvarchaya.

फलं खदातिं सुवर्चासूनृताभ्याम् ।

A fruit is eaten by Suvarcha and Sunrita.

फलं खादितं सुवर्चासुनृताविमलाभिः ।

A fruit is eaten by Suvarcha, Sunrita and Vimla.

फलानि खादितानि सुवर्चया ।

The fruits are eaten by Suvarcha.

फलानि खादितानि सुवर्चासुनृताभ्याम् ।

The fruits are eaten by Suvarcha and Sunrita.

फलानि खादितानि सुवर्चासुनृतासत्याभिः । (11)

The fruits are eaten by Suvarcha, Sunrita and Satya

फले खादिते सुवर्चया ।

Two fruits are eaten by Suvarcha.

फले खादिते सुवर्चासुनृताभ्याम् ।

Two fruits are eaten by Suvarcha and Sunrita.

फले खादिते सुवर्चासुनृताविमलाभिः । (12)

Two fruits are eaten by Suvarcha, Sunrita and Vimla.

Now let us see the use of the feminine gender पत्रिका in the object.

पत्रिका पठिता देवदत्तेन ।

A magazine or letter is read by Devadatta.

पत्रिके पठिते देवदत्तेन ।

Two letters are read by Devadatta.

पत्रिकाः पठिताः देवदत्तेन । (13)

The letters are read by Devadatta.

पत्रिका पठिता देवदत्तयज्ञदत्ताभ्याम् ।

A letter is read by Devadatta and Vajnadatta.

पत्रिके पठिते देवदत्तयज्ञदत्ताभ्याम् ।

Two letters are read by Devadatta and Yajnadatta.

पत्रिकाः पठिताः देवदत्तयज्ञदत्ताभ्याम् । (14)

The letters are read by Devadatta and Yajnadatta.

पत्रिका पठिता देवदत्तयज्ञदत्तविष्णुमित्रैः ।

A letter is read by Devadatta, Yajnadatta and Vishnumitra.

पत्रिके पठिते देवदत्तयज्ञदत्तविष्णुमि त्रैः ।

Two letters are read by Devadatta, Yajnadatta and Vishnumitra.

पत्रिकाः पठिताः देवदत्तयज्ञदत्तविष्णुमित्रैः । (15)

The letters are read by Devadatta, Yajnadatta and Vishnumitra.

पत्रिका पठिता सुप्रभया ।

A letter is read by Suprabha.

पत्रिका पठिता सुप्रभासुमेधाभ्याम् ।

A letter is read by Suprabha and Sumedha.

पत्रिका पठिता सुप्रभासुमेधानिर्मलाभिः । (16)

A letter is read by Suprabha, Sumedha and Nirmala.

पत्रिके पठिते सुप्रभया ।

Two letters are read by Surabha,

पत्रिके पठिते सुप्रभासुमेधाभ्याम् ।

Two letters are read by Suprabha.

पत्रिके पठिते सुप्रभासुमेधानिर्मलाभिः । (17)

Two letters are read by Suprabha, Sumedha and Nirmala,

पत्रिकाः पठिताः सुप्रभया ।

The letters are read by Suprabha and Sumedha.

पत्रिकाः पठिताः सुप्रभासुमेधाभ्याम्

Two lettrrs are read by Suprabha and Sumedha.

पत्रिकाः पठिताः सुप्रभासुमेधानिमलाभिः । (18)

The letters are read by Suprabha, Sumedha and Nirmala.

The reader should see that the gender and number of the word with क्त affix is the same as those of the object.

क्तवतु—in the Agent.

You have seen that the affix कृत् is generally added to the agent. Further, there are some exceptions to it. कृत्य, क्त, खलर्थ and भाव are in the object only. The tense-affixes are added to the Transitive roots in the agent and the object and to the Intrasitire in the action and the agent. There are two affixes in the निष्ठा—one is क्त and the other क्तवतु. The क्त is added in action and object, the examples of which we have already given above. (Sometimes it is also used in the agent and the location (अधिकरण) which we shall explain later on). Now there remains क्तवतु so it will be used in the sense of an agent by कर्तरि कृत् (3.4.67). The following are the examples—

रणवीरः वेदं पठितवान् ।
Ranavira read the Veda.
रणवीरः वेदौ पठितवान् ।
Ranavira read the two Vedas.
रणवीरः वेदान् पठितवान् । (19)
Ranavira read the Vedas.
रणवीरविजयकुमारौ वेदं पठितवन्तौ ।
Ranavira and Vijayakumara read the Veda.
रणवीरविजयकुमारौ वेदौ पठितवन्तौ । (20)
Ranavira and Vijayakumara read the two Vedas.
रणवीरविजयकुमारसुबोधकुमाराः वेदं पठितवन्तः ।
Ranavira, Vijayakumar and Subodhkumar read the Veda.

रणवीरविजयकुमारसुबोधकुमाराः वेदौ पठितवन्तः ।

Ranavira, Vijayakumar and Subodhkumar read the two Vedas.

रणवीरविजयकुमारसुबोधकुमाराः वेदान् पठितवन्तः । (21)

Ranavira, Vijayakumar and Subodhkumar read the Vedas.

प्रज्ञा वेदं पठितवती ।

Prajna read the Veda.

प्रज्ञा वेदौ पठितवती ।

Prajna read the two Vedas.

प्रज्ञा वेदान् पठितवती । (22)

Prajna read the Vedas.

प्रज्ञासुमेधे वेदं पठितवत्यौ ।

Prajna and Sumedha read the Veda.

प्रज्ञासुमेधे वेदौ पठितवत्यौ ।

Prajna and Sumedha read the Vedas.

प्रज्ञासुमेधे वेदान् पठितवत्यौ। (23)

Prajna and Sumedha read the two Vedas.

प्रज्ञासुमेधानिर्मलाः वेदं पठितवत्यः ।

Prajna, Sumedha and Nirmala read the Veda.

प्रज्ञासुमेधानिर्मलाः वेदौ पठितवत्यः ।

Prajna, Sumedha and Nirmala read the two Vedas.

प्रज्ञासुमेधानिर्मलाः वेदान् पठितवत्यः । (24)

Prajna, Sumedha and Nirmala read the Vedas.

उर्मिला फलं खादितवती ।

Urmila ate a fruit.

उर्मिला फले खादितवती ।

Urmila ate two fruits.

उर्मिला फलानि खादितवती । (25)

Urmila ate the fruits.

उर्मिलायशोदे फलं खादितवत्यौ।
Urmila and Yashoda ate the fruit.
उर्मिलायशोदे फले खादितवत्यौ।
Urmila and Yashoda ate two fruits.
उर्मिलायशोदे फलानि खादितवत्यौ। (26)
Urmila and Yasoda ate the fruits.
उर्मिलायशोदासरस्वत्यः फलं खादितवत्यः।
Urmila, Yashoda and Saraswati ate a fruit.
उर्मिलायशोदासरस्वत्यः फले खादितवत्यः।
Urmila, Yashoda and Saraswati ate two fruits.
उर्मिलायशोदासरस्वत्यः फलानि खादितवत्यः। (27)
Urmila, Yashoda and Saraswati ate the fruits.

The reader should see that according to the gender and the number of the agent, the gender and the number of the verb with the affix क्तवतु also undergoes the necessary changes. Here not being mentioned the object, whether one or more, will have no effect. In short, if the तिङन्त is in active voice, then its number and if it is the कृदन्त then its gender, number and case will be according to the agent. There is no difference of gender in the तिङन्त e. g. सुधा पठति and वाचस्पतिः पठति, सुनीतिः आगच्छति, बृहस्पतिः आगच्छति, फलं पतति. There is no difference in तिङन्त on account of gender. But if the word is कृदन्त the gender is also according to the agent e. g. सुधा फलं खादितवती, वाचस्पतिः फलं खादितवान्, ब्राह्मणकुलं फलं खादितवत्. This is according to the verb or कृदन्त being in active voice respectively.

In the passive कृदन्त the object with the verb will necessarily be in the first case. The change in the num-

ber of the object will have a correspoding change on the verb (तिङन्त). Whatever by the gender of the object it will have no effect on the verb (तिङन्त). But in the passive कृत् affixes it is not the case. Whatever are the gender and number of the object the words with कृत् affixes will also go on changing accordingly. In the case of passive verbs and affixes whatever be the gender and the number of the agent there will be no effect on the gender and the number of the verb or the affixes.

In the impersonal verb or affixes as the action is in singular, the number will be singular, the agent will be in the third case. Whatever be the gender or the number of the agent, it will have no influence on the verb or the affixes. Then, in the Impersonal कृदन्त it is in the neuter gender, this being the special feature of it as:-

आसितव्यं देवदत्तेन ।

आसितव्यं देवदत्तयज्ञदत्ताभ्याम् ।

आसितव्यं देवदत्तयज्ञदत्तविष्णुमित्रैः ।

There is no change in आसितव्यम् in these. When the कृत् affixes are in Impersonal Voice it will be in the neuter gender and the singular number.

When translating it should be remembered that in the Active and Passive Voices both the adjectives qualifying the agent will agree in gender, number and case with the agent while those of the object will agree with it in gender, number and case.

This subject should properly be impressed on the mind of the student and it should be practised thoro-

ughly which can be done in three or four days, it not being difficult.

While studying this subject the general rules and their exceptions should be fully understood. It is very helpful in translation work. If once followed, there will then be no possibility of mistakes being made in translation, These must necessarily be practised. In order to have a command over Sanskrit this is a furndamental sudject.

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Forty Fourth Lesson

Parasmaipada and Atmanepada

Now we tell something about the Parasmaipada and the Atmanepada. In the धातुपाठ everywhere in the beginning of the sections it is stated as to how many roots therein are Parasmaipada and how many Atmanepada. In the same way at the end of every section it is stated whether the above roots are उदात्तेत: (परस्मैपदी) or अनुदात्तेत: (आत्मनेपदी) as also which roots are उदात्त=सेट् and which are अनुदात्त=अनिट्. In the धातुपाठ there are about 2,000 roots which are either परस्मैपदी or आत्मनेपदी. There are some roots which are उभयपदी (both परस्मैपदी and आत्मनेपदी). परस्मै means 'for others' and आत्मने means 'for the self'. This fact holds good in the उभयपदी roots and not in all. For example, पचति, यजति mean 'he cooks for others, he sacrifices for others'. पचते, यजते mean '(he) cooks for his own self, (he) sacrifices for his own self'. If any alms are given then it will be यजति; but if he sacrifices for his own welfare, then it will be यजते. This is a common use, though not a general rule. If it were so then there would have been परस्मैपद and आत्मनेपद conjugation of all the roots which is not the case. There ought to be both the forms पठति and पठते; but there is the usage from the ancient times and all the saints and seers have observed it. As गच्छति means 'he goes' and not 'he weeps' and पचति means 'he cooks' and not 'he eats'. This is the rule from the times immemorial and

this is the explanation acceptable to all. Therefore, Sage Panini in his धातुपाठ has written 'अथ तवर्गीयान्ता एधादयः कत्थान्ताः षट्त्रिंशदात्मनेभाषाः—that is, there are thirtysix Atmanepada roots beginning from एध to कत्थ ending in तवर्ग. अथातादयः शुन्धन्ता अष्टात्रिंशत् परस्मैभाषाः'—that is, there are thrityeight Parasmaipada roots from अत to शुन्ध, this being the arrangement. Therefore, the student who desires to know as to which root is परस्मैपदी and which आत्मनेपदी should consult the धातुपाठ. It can easily be known from the index attached to the धातुपाठ as published by the Ram Lal Kapoor Trust, Bahalgarh or the Vedic Yantralaya, Ajmer[1] as to whether a particular root is परस्मैपदी or आत्मनेपदी. There can be no difficulty in doing so.

If any body enquires as to why a particular root is परस्मैपदी or आत्मनेपदी, the reply to this should be that Panini, Patanjali and other sages have recognised that the word, the meaning and its relation are eternal. This has been the case since the beginning of the creation and यथापूर्वमकल्पयत् declares that it was so before and

1. For the facility of the Sanskrit knowing people we have published a book named Sanskrit Dhatu Kosha arranged alphabetically. Here the meaning of every root according to Panini Muni has been shown (in Sanskrit) and the actual form of the root after making इत्संज्ञा etc. its गण, whether आत्मनेपद etc. and the form in the लट् लकार, third person. singular number, The root-meaning as given in Sanskrit has been explained in Hindi. Besides, the difference in meaning which takes place to the most common roots on the addition of suffixes is also pointed out. The book is very useful for the Sanskrit student. —Y. M.

will remain so hereafter. This is the unanimous view of the Arsha Literature. There is, therefore, no room for doubt.

After we have ascertained from the धातुपाठ as to which roots are आत्मनेपदी we shall find the subject of आत्मनेपद dealt with in the अष्टाध्यायी from the sutras 1.3.12 to 1.3.71. It has been explained there as to which roots when become आत्मनेपद. Therefore, अनुदात्तङित आत्मनेपदम् (1.3 12) after a root which has an indicatory अनुदात्त vowel or an indicatory ङ् the affixes are those of the आत्मनेपद. The आत्मनेपद has तङ् (9 affixes). So आत्मनेपद roots have been mentioned in the धातुपाठ. This is a general enunciating (विधायक) aphorism of the आत्मनेपद. Then there is the subject as to when the declared परस्मैपद roots change to आत्मनेपद. So by भावकर्मणोः (1.3.13) an आत्मनेपद affix is the substitute of the affix ल (the whole of the roots) when it denotes the action of the verb or object of the verb. नेर्विशः (1.3.17) (नेः 5.1, विशः 5.1). After the विश 'to enter' when preceded by the preposition नि, the आत्मनेपद affixes are employed. Further up to the aphorism 71, the subject goes on that a particular परस्मैपद root under some particular circumstances becomes the आत्मनेपद.

The Parasmaipada

Now from शेषात् कर्तरि परस्मैपदम् (1.3.78) the Parasmaipada matter runs upto 93. The meaning of the above aphorism is · शेषात् after the rest i.e. after all those roots, not falling under any one of the previous provisions (i.e. which are not Atmanepadi) कर्तरि in denoting the agent (i.e. in the active voice) परस्मैपदम् the terminations

of the Parasmaipada are employed. Further, अनुपराभ्यां कृञः (1.3.79). Here by aphorism 72, the root कृञ् is to be classed as उभयपदी. It has been said here that after the verb कृञ् preceded by अनु and पर, Parasmaipada is employed. In the same way further on either उभयपद was available or the root was Atmanepada, here Parasmaipada has been said of them. The आत्मनेपद and परस्मैपद are two quite different subjects. स्वरितञितः कर्त्रभिप्राये क्रियाफले (1.3.72). स्वरितञितः After verb marked with a स्वरित or which has indicatory ञ् (ञित्) then कत्रभिप्राये क्रियाफले the terminations of the Atmanepada are employed, when the fruit of the action accrues to the agent, otherwise the root is Parasmaipada (as established by inference). For example, 'यजते' means' sacrifices for his 'own self' कुरुते he does some work for his own self. We have already explained in the lessons 35th and 36th as to how the सिद्धि of the Parasmaipada and Atmanepada takes place differently. Only this much is the important matter to be understood in this subject. Further this subject can be understood fully in three or four days. There is no difficulty at all. The meanings and examples are to be understood. The सिद्धि has already been explained.

The Retrospection of Lessons 1 to 44.

Before beginning the lessons the author explained the glory of the great sage Panini—the antiquity of reading and teaching of the Ashtadhyayi—Prakriya Granthas—personal experience of the study of grammer—why people run away from the study of Sanskrit—the importance of the Ashtadhyayi method-the classes of Sanskrit students—school experience of the Ashtadhyayi stysem

—the easy method of learning Sanskrit by adults—the knowledge of the student in the adult classes–the various kinds of Sanskrit readers amongst the elders—how can teachers be prepared more easily—the necessary qualifications of the teacher—the necessary instructions for the teachers—hints regarding learning and teaching—the syllabus of about one month and a half (44 days) has been shown. The above has all been written for the good of the teacher and the taught. The synopsis of the above lessons is as under.

1st Lesson—Difference in pronunciation of Kalama, Kalma etc. Four kinds of words viz. नाम, आख्यात, उपसर्ग and निपात and their divisions and forms. The different kinds of नाम and विभक्ति have been mentioned. The form of case and the six kinds of cases have been explained.

2nd Lesson—The definition of an aphorism and its kinds. The ten Ganas and 10 Lakaras with examples.

3rd Lesson—The definition of अधिकारसूत्र and classification. And fifteen Adhikaras in general and the signs. The process of marking with a red pencil. The difference between अधिकार and अनुवृत्ति.

4th Lesson—Some examples of संज्ञा aphorism. The meaning of six kinds of aphorisms, their definition and examples.

5th Lesson—Pronunciation of letters, their places of utterance and efforts—a short account for the knowledge of same class of letters.

6th Lesson—The way of making out the meaning of the aphorism—the meaning of the ten aphorisms of

ten लकारs. Special instructions regarding the meaning of the aphorisms in general. पदच्छेद, विभक्ति, समास, अनुवृत्ति, अर्थ, उदाहरण and सिद्धि explained. How to settle the meaning of a sutra by seeing the विभक्ति... The retrospection of 6 days lessons.

7th Lesson—The declension of the word सुगण् and its सिद्धि. How to make the forms of 20 kinds of words without any body's help.

8th Lesson—The forms of इत्संज्ञा (from 1.3.2 to 9). All the 8 sutras fully explained.

9th Lesson—The full सिद्धि of the declension of the वाच् and the way of writing it. The सिद्धि of the word पुरुषः.

10th Lesson—The सिद्धि of पठति with all the sutras.

11th Lesson—the सिद्धि of पठन्ति, पठामि, भवति, भवामि etc. Retrospection of lesson from 7 to 11.

12th Lesson—the सिद्धि of दीव्यति, तुदति, सुनोति.

13th Lesson—the सिद्धि of तनोति, क्रीणाति, अस्ति, जुहोति, जुह्वति.

14th Lesson—the सिद्धि of रुणद्धि, रुन्द्धः, चोरयति etc.

The retrospection of the lessons from 11th to 14th and the importance of fourteen days study. Hints on the teaching of Sanskrit Readers.

15th Lesson—About 10 to 12 sutras about कारक-विभक्ति.

16th Lesson—The remaining 8 sutras of the Karaka.

17th Lesson—Definition of समास. Its four kinds, their definitions, examples and the method of doing समाससिद्धि.

18th Lesson—About संज्ञा. From the beginning upto the इत् संज्ञा, 30 sutras explained.

19th lesson—The remaining 35 संज्ञा sutras explained. In the end some other संज्ञाs also mentioned.

20th Lesson—13 sutras of परिभाषा explained.

21st Lesson—The remaining 11 परिभाषा sutras explained.

22nd Lesson—7 main sutras about अच् सन्धि.

23rd Lesson—The remaining 9 sutras about अच् सन्धि.

24th Lesson—The सिद्धि of the forms of declension of the word पुरुष after the Singular Number of the First Case.

25th Lesson—The main ten or twelve sutras about the हल् and विसर्ग sandhis.

26th Lesson—The important subject about कृत् affixes. गुण and the prohibition thereof and सेट् and अनिट् discussed.

27th to 29th Lessons—प्रत्ययमाला Some roots with 15 affixes and their सिद्धि.

30th Lesson—स्त्रीप्रत्यय discussed. Light thrown on some main sutras as अजा, ब्राह्मणी. Here अजा is formed from अज by substituting a homogeneous long vowel. ब्राह्मणी from ब्राह्मण=ब्राह्मण+ङीप् by यस्येति च (6.4.148) there being elision of vowel अ.

31st Lesson—तद्धित प्रकरण. Some related sutras are mentioned. The सिद्धि of some words such as भारत:, कौत्स:, दाधिकम्, मायुर:, शालीय: explained.

32nd Lesson—सुबन्त प्रकरण (7.3.101 to 112).

33rd Lesson—The remaining सुबन्त प्रकरण (7.3.113 to 119) and its second प्रकरण (7.1.9 to 24) 25 sutras.

34th Lesson—The सिद्धि of धन, विद्या, अग्नि, वारि, मति, धेनु, कुमारी and सर्व.

35th Lesson—The general sutras of 10 tenses and moods. (3.4.77 to 101).

36th Lesson—The remaining लस्य प्रकरण (3.4.102 to 108), द्वित्व प्रकरण (6.1.1. to 11), अभ्यास प्रकरण (7.4.58 to 79) The recapitulation of Lesson 29 to 36.

37th Lesson—तिङन्त सिद्धि—भू (from लट् to लोट्).

38th Lesson—तिङन्त सिद्धि—भू (from लोट् to लृङ्).

39th Lesson—आत्मनेपद एध (from लट् to लेट्).

40th Lesson—आत्मनेपद—एध (from लोट् to लृङ्).

41st Lesson—प्रक्रियाऽ—सनन्त, (पिपठिषति), यङन्त (पापठ्यते) क्यच् प्रत्ययान्त (पुत्रीयति), क्यङ् प्रत्ययान्त (पण्डितायते). The सिद्धि with related sutras and their meanings.

42nd Lesson—कर्त्तृवाच्य, कर्मवाच्य and भाववाच्य, तिङन्त and explanation of their genders and numbers.

43rd Lesson—कर्त्तृवाच्य, कर्मवाच्य and भाववाच्य. कृत् affixes explained. Consideration of कर्त्तृवाच्य क्तवतु.

44th Lesson—General discussion about परस्मैपद and आत्मनेपद. Main hints about the introduction of statements prior to the above lessons. Recapitulation of lessons 1 to 44.

The Syllabus for the remaining 6 Months and

What is to be done by those who have leaned the Ashtadhyayi by heart ?

We have now to give the remaining syllabus for the six months. In this connection we have two plans in view at present (14.7.55). The first idea is that some general instruction may be given to the teachers (wherever they are available) to teach the grown up students according to our instructions. They may consult us whenever they meet with any difficulty. The second one is that the syllabus of studies for the six months may be prepared. This matter is still (on 11-1-58 and 6.6.62) under consideration. On our ascertaining as to how far our students derive benefit from these lessons, we shall be able to take a final decision in this connection.[1]

There are yet two more subjects to be dealt with in the meantime. The one is the above remaining syllabus for the six months and the other is the scheme of

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1. After the death of the author, our revered teacher Shri Jijnasuji, Pt. Dharmanandji organised classes for the students at different places. There was a constant demand for the rest syllabus of study and we have written it and published the Second Part of the book according to the instructions of the author,

Y. M.

study of some Sanskrit books and its syllabus along with the lessons for 44 days. After we have written on both the above subjects this matter may be said to have reached finalisation.

Now there is one more important thing, that is, those who have learned the Ashtadhyayi by heart or are in the course of doing so and want to be a proficient scholar of the Arsha-literature. In other words, those who have learned the full Ashtadhyayi and want to acquire mastery over the Shastras and God has provided them with such favourable means and circumstances so that their progress may not be hampered thereafter. With a view to explain as to how those who have learnt the A htadhyayi by heart can have full mastery over Grammar. I write in this connection at the persistent request of some gentlemen.

It should be noted that revered Mahatma Prabhu Ashrita's disciple, Shri Khemchandji, aged 49 years, having a son of 18 years of age and two daughters 6 and 4 years old and maintaining them along with his wife, has learnt 1,000 to 1,100 sutras with पदच्छेद, विभक्ति, समास, अनुवृत्ति, अर्थ, उदाहरण and सिद्धि. Not only this much but he has also been declared successful by the learned scholars after examination. He has just finished the whole of the bare Ashtadhyayi on 11th july 1955 within five months. Now he is reading the प्रथमावृत्ति with great pains and considerable achievments. It is possible that he may reach the Mahabhashya in two or two and a half years, provided he maintains mental health and there is no interruption of any kind in the way. (He remained very sick for ten months even then

he is at presents reading the second Chapter of the Mahabhashya)[1].

It so happened on july 4, 1955, that a very qualified grammarian who got first class first and is most efficient in grammar asked him the meaning of two or three sutras. When he received correct replies from him, he was very much pleased. Shri Khemchand said, "I have read about 1,000 sutras only, but as the system of the Ashtadhyayi is so scientific and easy that you may ask me the meaning of any of the four thousand sutras i.e. any sutra from the whole of the Ashtadhyayi which I have not yet read. Of course, I shall not be able to give the examples with the sutras because I have not read them." Panditji asked the meaning of about 15-20 sutras which Shri Khemachandji without any hesita ion with the bare Ashtadhyayi in hand replied promptly. That Vyakarnacharya was wonder-struck and said that the students get tired of learning the sutras from the Kaumudi with four times longer commentary. Even if it is repeated daily, it cannot be duly remembered. Here on the other hand he found that those who have learnt the Ashtadhyayi by heart could go on giving the meaning of the sutras without committing it to memory. What an extraordinary thing to see !

Then he examined a boy of 9 years of age, who had learn' the whole of the Ashtadhyayi and started reading for a month only. The student (Sudyumna, resident of Satna) explained the sutra स्थानिवदादेशोऽ-

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1. By now (6,6.69) he has finished the whole of the Mahabhashya, Nirukta, Darshapurnamasa-Paddhati, 2 chapters of Mimansa, Nyaya-Bhasya, Nyaya-Vartika, Sankhyayoga Vritti.

नल्विधौ (1.1.55) with पदच्छेद, विभक्ति, समास, अर्थ and उदाहरण as well as full सिद्धि of पुरुषाय with relevant sutras applied therein He told how in the example द्यौः in the अनल्विधि (अल्विधि=विधि or operation beyond अल्) on account of its availability स्थानिवत् was prohibited. On hearing all this the said Vyakaranacharya was perplexed. This boy has now finished the whole of the Mahabhashya, दर्श-पौर्णमासपद्धति, कात्यायनश्रौतसूत्र पूर्वार्द्ध and six chapter of the Nirukta. He is now teaching the द्वितीयावृत्ति etc. It is not an unusual matter for us but it is merely the miracle of the Ashtadhyayi and nothing else. There is no peculiarity on our part, although the Method is there no doubt.

The learned should acknowledge the naked truth about the simplicity of the Ashtadhyayi system and how ocular proofs the above events tend to give. Generally our students can explain the things in this way which is our own way of teaching.

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The Principal or Ideal Scheme of Study of the Ashtadhyayi

The Complete Knowledge of Grammar
From Prathama-Vrtti to the Mahabhashya in four years.

Now we present surely the original method of the प्रथमावृत्ति.

In our opinion the ideal or the principal scheme of study of the Ashtadhyayi is where in order to study and teach Sanskrit through the Ashtadhyayi and the Mahabhashya the students acquire the knowledge of the whole of grammar after their having learnt the Ashtadhyayi and the Dhatupatha by heart at the age of 9 or 10 years. As a result of our 40 years experience we give brief hints in the matter. We shall, however, write in detail later on.

The candidates should be of the ages between 8 to 12 years with a knowledge of Hindi up to the 5th standard at least. They should have learnt at home some slokas and Mantras in prose and poetry. They must possess some idea of the declension of words and the Conjugation of roots as also some general knowledge of Sanskrit. It is advisable that some two or three months should be spent on it just after admission After helping them to acquire correct pronunciation, they must be made to learn the Ashtadhyayi by heart. Generally it takes one year in the Preparatory class or the time may also be less. In learning the sutras it is easy to learn five or ten sutras at a time. The pronunciation should be correct from the very beginning. It is necess-

ary to know which word should be pronounced with other words in the sutra. Every morning the previous lesson should be repeated without the book. At noon or at night every day they should practise to repeat the sutras for half an hour. It is the authors experience and firm conviction that the learning of the sutras by heart (whether grammatical or philosophical) one finds them very helpful during the whole of one's life. But the students over 16 years of age find it difficult to learn something by heart without knowing the meaning there of. Those who are matriculated or have passed any other examination find it difficult to learn the sutras by heart. But if they can do so it is well and good.

As a rule the grown up people should not be forced to learn any sutra by heart. This they may do at their option, when they have realised its utility, are capable of doing so and a keen interest has been aroused for it. Even this may be done only when a grown up person has understood the sutras as it becomes then easier to do so. The author has observed that those who are above 25 years of age, they themselves feel inclined to learn the sutras by heart after finishing the six months' course. When the meaning of some sutras has been understood the same are remembered by themselves.

The Panini's Grammar of Sanskrit must never be compared with the English Grammar. Both are totally different from each other and this fact need not be lost sight of.

To study the Ashtadhyayi after learning it by heart with पदच्छेद, विभक्ति, समास, अधिकार or अनुवृत्ति, अर्थ, उदाहरण

and सिद्धि with the relevant sutras is called[1] the प्रथमावृत्ति i.e. प्रथम (the first) and आवृत्ति (reading or re, etition). Whether the student is a boy (or a girl) or a grown up person he must read the प्रथमावृत्ति of all the eight books. Thereafter to study the whole of the Ashtadhyayi with counter illustrations and questions and answers is called the द्वितीयावृत्ति (the second reading or repetitions).

Now we begin our statement with regard to the प्रथमावृत्ति in detail. We want to tell what necessary things are to be known before the commencement of the प्रथमावृत्ति.

Prathamavritti of the Ashtadhyayi

Prior to the प्रथमावृत्ति.

First of all the student should be examined by being asked 10 or 20 sutras to test whether he has learnt by heart the whole of the Ashtadhyayi. When asked he should not fail to answer, but he should be able to repeat 10 sutras further of any sutra questioned. If he is able to repeat 10 sutras further it should be taken that he is successful in learning the text of the Ashtadhyayi. One single mistake is pardonable. The student should repeat the sutras for an hour daily without book by himself or in the presence of somebody.

When the text of the Ashtadhyayi has been learnt, the student should then be acquainted as to how many

1. According to these hints the author, the late Shri Pt. Brahmadatta Jijnasu has written the प्रथमावृत्ति of the whole of the Ashtadhyayi which has been published now in three parts.

subjects have been dealt with there[1] and from which sutra to which sutra they run. This need not take much time. The way is to tell the student that the sutras are of 7 kinds viz (1) अधिकार, (2) संज्ञा, (3) परिभाषा, (4) विधि, (5) निषेध, (6) नियम and (7) अतिदेश. This has already been explained by us in the 2nd and 3rd lessons. But with a view to facilitate those who learn the Ashtadhyayi by heart we repeat the above matter again.

1. अधिकार सूत्र. A Govening aphorism is one that has the authority or permit to exercise its power from a particular sutra to a number of sutras as प्रत्ययः (3.1.1) परश्च (3.1.2). Their authority runs from here (3.1.1/2) right up to निष्प्रवाणिश्च (5.4.160). It means that both these sutras प्रत्ययः and परश्च sit before 1821 sutras (i.e. 637 sutras of Book Three, 630 of Book Four and 554 of Book Five). The second अधिकार is of धातोः (3.1.91). Its authority will extend up to छन्दस्युभयथा (3.4.117), i.e. it will sit before 540 sutras.

'प्रत्ययः' This अधिकार sutra should be marked with a red pencil or ink. In the begining a thick vertical comma (') while at the end of the sutra 5.4.160 a comma (') should be marked so that it may be discernible at a glance. Now we have to understand as to how the meaning of the sutra is formed. The student should be asked to tell as to अधिकार of which particular sutras has come down to वर्तमाने लट् (3.2.123). By seeing the red mark, he will be able to tell that the अधिकार of the sutras प्रत्ययः, परश्च and धातोः extends to this sutra.

1. We have shown all the subjects in the Appendix No. 2 which may be found useful by the students, both young and old.

So the words of the above three sutras have come down and sat before it and therefore the meaning is formed as वर्तमान लट् प्रत्ययः परश्च धातोः. The student should now ask these sutras that have come down to sit in a proper manner धातोः वर्तमाने लट् प्रत्ययः परश्च. Now he may add any of the following verbs viz भवति, भवेत्, भविष्यति, स्यात् before it. The meaning in Sanskrit is formed as धातोः वर्तमाने प्रत्ययः भवति परश्च=the affix लट् is added to a root in the pr sent tense and that is done after it. It should be emphasised o the student as to how easy it becomes to grasp the meaning of the sutra by adding the अधिकार or अनुवृत्ति (mini अधिकार). When the whole su ra is placed before the following sutra it is called the अधिकार सूत्र, while when one or more words of a sutra (not the whole of it) are carried forward it is called the अनुवृत्ति. For example, there is अनुवृत्ति of the words उपदेशे and इत् in हलन्त्यम् (1.3.3) and of उपदेशे, इत्, प्रत्ययस्य आदि in चुटू (1.3.7). These words are placed before चूटू. The meaning of the sutra is formed as उपदेशे प्रत्ययस्य आदी चुटू इतौ (भवतः) (As it is in the dual number so 'भवतः' should be used after the above words in stead of भवति) i. e. the initial चु= चवर्ग (palatals चं, छ, ज, झ, ञ) and टु=टवर्ग (linguals ट, ठ, ड, ढ, ण) are इत्संज्ञक (indicatory). Now by तस्य लोपः (1.3.9) of this (namely of that which has been called इत्) there is elision लोप=अदर्शनं लोपः (1.1.59) the substitute of a blank (लोप) signifies disappearance.

Therefore, in order to impress on the minds of the students the method of finding the meaning of the sutras by means of अधिकार and अनुवृत्ति, some at best (not all) the अधिकार सूत्रs should be pointed out. The following अधिकारऽ should be told in the very beginning.

(1) प्रत्ययः परश्च (from 3.1.1–2 to 5.4.160).
(2) धातोः (from 3.1.91. to 3.4.117).
(3) भूते (from 3.2.84 to 3.2.122).
(4) ङ्याप्प्रातिपदिकात् (from 4.1.1 to 5.4.160).
(5) तद्धिताः (from 4.1.76 to 5.4.160).
(6) संहितायाम् (from 6.1.70 to 6.1.151).
(7) अङ्गस्य (from 6.4.1 to 7.4.97).
(8) पदस्य (from 8.1.16 to 8.3.54).
(9) पदात् (from 8.1.17 to 8.1.69).
(10) संहितायाम् (from 8.2.108 to 8.4.67).
(11) इत्प्रकरण (from 1.3.2 to 1.3.9).
(12) स्त्रियाम् (from 4.1.3 to 4.1.81).
(13) आत्मनेपदम् (from 1.3.12 to 77).
(14) परस्मैपदम् (from 1.3.78 to 93).
(15) कारके (from 1.4.23 to 55).
(16) निपाताः (from 1.4.56 to 97).
(17) समासः (from 2.1.3 to 2.2.38).
(18) अनभिहिते (from 2.3.1 to 73).
(19) कृत्प्रत्यय (from 3.1.93 to 3.4.117).
(20) कृत्प्रत्यय (from 3.1.95 to 132).
(21) भविष्यति (from 3.3.3 to 17).

Here we have mentioned only the very important अधिकारs and अनुवृत्तिs. Now whenever the students read or are taught any sutras the red mark of अधिकार and अनुवृत्ति should be placed thereon. In this way the collection in the matter will go increasing.

In the प्रथमावृत्ति the Seven Parts of every sutra viz. (1) पदच्छेद, (2) विभक्ति, (3) समास, (4) अधिकार or अनुवृत्ति, (5) अर्थ, (6) उदाहरण and (7) सिद्धि are to be understood. Although these seven steps and their features have already been explained in the Lesson No. 6 page 85

we are repeating the same for the benefit of those who have learnt (the sutras) by heart. This should be understood all along.

1. पदच्छेद The separation of words as in वृद्धिरादैच् (1.1.1) वृद्धिः, आदैच् । अदेङ्गुणः (1.1.2) अदेङ्, गुणः.

2. विभक्ति—वृद्धिः 1.1 i.e. first case, singular. It should be understood all along. आदैच् 1.1. The word वृद्धि ends in इ and is of the Feminine Gender. It is declined like मति or रुचि, आदैच् is declined like वाच् ending in च्. It is advisable to acquire some knowledge of declension and conjugation of words.[1]

3. समास (compound)—When many words are reduced to one word, many case-endings to one case ending and many accents to one accent it is called समास or a compound. The compounds are divided into four principal classes viz. (1) अव्ययीभाव, (2) तत्पुरुष, (3) बहुव्रीहि and (4) द्वन्द्व. Where the first member determines the sense it is अव्ययीभाव (2) तत्पुरुष compound is one where the sense is determined by the second member. (3) A बहुव्रीहि compound is one which denotes something else than what is expressed by its members. (4) A द्वन्द्व compound is one which denotes all the persons or things denoted by its several members. For example, राजपुरुषमानय 'Bring the king's man'. In this the first member is राजन् and the other is पुरुष. So when we say 'Bring the king's man', a 'man' will be brought and not a 'king'. Therefore, it is a तत्पुरुष compound. In the same way लम्बकर्णम् आनय 'Bring the man with long ears'. Here neither the long

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1. A collection of declension of words published by R.L. Kapur Trust is available and can be made use of.

nor the ears are brought but something other than these two, viz. the man who has long ears is brought. As it means a different thing other than that signified by its members it is बहुव्रीहि compound. The तत्पुरुष compound is of Nine kinds viz द्वितीयातत्पुरुष, तृतीया, चतुर्थी, पञ्चमी, षष्ठी, सप्तमी and कर्मधारय (adjective and noun combined), नञ् and द्विगु. The द्वन्द्व compound also is of two kinds viz समाहार द्वन्द्व (in singular numbers) and इतरेतरद्वन्द्व (रामलक्ष्मणौ).

This much about the compound should be taught in the beginning. Therefore, आत्+ऐच् =आदैच्. Being in the Singular Number it is समाहार द्वन्द्व compound.

(4) अधिकार or अनुवृत्ति. Before construing the meaning of a sutra it should be seen as to what words are coming down from the previous sutras as अधिकार or अनुवृत्ति. For example, in क्ङिति च (1.1.5) there comes the अधिकार of the sutra इको गुणवृद्धी (1.1.3) and the अनुवृत्ति of न from the sutra न धातुलोप आर्द्धधातुके (1.1.4). Therefore, being placed before, the meaning is क्ङिति च इको गुणवृद्धी न (भवतः). In the same way, in परोक्षे लिट् (3 2.115) there comes the अधिकार of प्रत्ययः परश्च (3.1.1-2), धातोः (3.1.91)and भूते (3.2.84)and the अनुवृत्ति of अनद्यतने(3.2.111). By being placed after, the meaning is construed as परोक्षे लिट् प्रत्ययः परश्चः धातोः अनद्यतने भूते which on being re-arranged comes to mean धातोः अनद्यतने परोक्षे भूते लिट् प्रत्ययः परश्च (भवति)=The affix लिट् comes after a verb in the sense of the past before the commencement of the current day and imperceived by the narrator. The knowledge of अधिकार and अनुवृत्ति is necessary and indispensable in every sutra.

The nature of अनुवृत्ति and अधिकार must be made clear to the student. At first the main 20 or 25 अधिकार sutras should be explained, whose authority runs to a large extent as we have already done here.

Further by and by as the sutras come into use the idea of the अधिकार and अनुवृत्ति and that of their difference will keep on accumulating. This subject has already been taken up in the Lesson of the 3rd day which may be referred to.

Besides the students should be told that there are seven kinds of sutras, as already mentioned by us, viz. अधिकार, संज्ञा, परिभाषा, विधि, निषेध, नियम and अतिदेश. We have already explained the nature of अधिकार with examples. The nature and examples of the remaining ones should be explaind as shown in the Lesson of the 4th day The main संज्ञा and the nature of परिभाषा etc. should be explained to the student as it is very helpful in understanding the meaning.

(5) अर्थ. (a) After placing the words of the अनुवृत्ति or अधिकार after the sutra and arranging proper seats to them, any of the words out of भवति, भवेत्, भविष्यति or स्यात् should be added. Then the student should be asked the meaning of the sutra in Hindi. It is height of absurdity to cram the meaning of the sutra either in Hindi or Sanskrit without understanding what it means. The little boys should however, be made to understand this and then they should be asked again and again so that it may come in to practice. There should not be any cramming without the matter being explained. For example, क्ङिति च (1.1.5). In this sutra there comes from

above the अधिकार of whole of the sutra इको गुणवृद्धी (1.1.3) and the अनुवृत्ति of न from the sutra न धातुलोप आर्धधातुके (1.1.4). In other words these words took their seats in the sutra. The form is क्ङिति च इको गुणवृद्धी न (भवतः)The meaning is: And that which otherwise would have caused गुण or वृद्धि, does not do so, when it has an indicatory क्, ग् or ङ्. Here क्ङिति च is not in the Seventh (or Locative) case but in the निमित्तसप्तमी or Instrumental Locative i.e. recognising गित् कित् and ङित् is the meaning. In order to understand the method of construing the meaning of a sutra, they should themselves understand the meaning or be taught by the teacher by knowing the अधिकार or अनुवृत्ति on the sutras which deal with the Tenses or Moods viz. लट्, लिट्, लुट्, लृट्, लेट्, लोट्, लङ् लिङ्, लुङ् and लृङ् so that the students may have a good knowledge of the procedure of construing the meaning. They may refer to the sixth lesson for information as we do not think it necessary to repeat it again.

(b)The अधिकार and अनुवृत्ति are the same, only there is a difference of complete and incomplete. In reality there is no difference among अधिकार, अनुवृत्ति and अर्थ. We have knowingly put the अधिकार and अनुवृत्ति under serial No 4. We have allotted No 5 to अर्थ. By means of अधिकार and अनुवृत्ति a sutra is employed to construe the meaning of a particular sutra. To tell this in clear words or to express it in a systematic way by means of a sentence is called the अर्थ. This much is the difference between the two. On understanding the अधिकार the अर्थ will become clear.

(c) In construing the meaning of the sutra it should also be made clear that while arriving at the meaning of a

sutra, the Fifth (Ablative) case should be understood to mean 'coming after' as धातोः=coming after the verbal root. If there is the Sixth (Genetive) case (and there is no possession) it should be understood to mean 'in place of', and when there is the Seventh (Locative) case it will mean 'when followed by'. For example, इकोयणचि (6.1.74) (इकः 6.1, यण् 1.1, अचि 7.1). Here अचि means अचि परे=when followed by a vowel. इकः in the sixth case meaning 'in the place of' इक्, यण् भवति=यण् is substituted.

There are generally four विभक्तिs (case-endings) in the sutras viz. पञ्चमी, षष्ठी, प्रथमा and सप्तमी. Broadly speaking, they generally mean as follows. पञ्चमी 'from', षष्ठी 'in place of', प्रथमा 'takes place' and सप्तमी 'when followed by'. The सप्तमी is of three kinds which we are going to take later on.

The पञ्चमी विभक्ति necessarily comes in the sutras of the books 3, 4 and 5. In the 3rd book it will mean 'coming after the verb-roots' and in the 4th and the 5th books 'after the प्रातिपदिक nominal base.'

Regarding the षष्ठी विभक्ति (Genetive Case) the rule is that when its connection cannot be arranged in any manner, it is called the अनियतयोगा षष्ठी i. e. it cannot be connected anywhere. The sutra षष्ठी स्थानेयोगा (1.1.48) calls that अनियतयोगा षष्ठी as स्थानेयोगा such genetive is to have the meaning 'in place of'.

As for the प्रथमा विभक्ति it has the sense of 'it becomes'. In the 3rd, 4th and 5th books भवति is added to प्रत्ययः परश्च and it means 'the particular affix is added and that too subsequently'. In other places in filling

the gap of भवति it means 'such and such thing happens'. This is the meaning of the प्रथमाविभक्ति.

The सप्तमी comprises of three meanings or it is of three kinds, viz:—

(a) परसप्तमी as in इको यण् अचि (6.1.74). अचि means when followed by अच् or a vowel.

(b) निमित्त सप्तमी as क्ङिति च (1.1.5). Here क्ङिति is in the निमित्त सप्तमी meaning'to cause the meaning directed'. The sutra means. And that which otherwise would have caused गुण or वृद्धि does not do so when it has an indicatory क्, ग् or ङ्.

(c) विषय सप्तमी as संहितायाम् (6.I.70), which means 'in the domain of an unbroken flow of speech'. आर्द्धधातुके (2.4.35) 'in the domain of an आर्धधातुक which would actually be applied later on'.

In the same way in वर्त्तमाने लट् (3.2.123). by adding the अधिकार or अनुवृत्ति of प्रत्ययः परश्च धातोः, the sutra means धातोः वर्त्तमाने लट् प्रत्ययः परश्च (भवति)=The affix लट् comes after a verbal base when denoting a present action.

Now in the subject under consideration the first सूत्र is वृद्धिरादैच (1.1.1). So here वृद्धिः आदैच् means आदैच् वृद्धिः भवति 'Let आत् (the long आ) and ऐच् (ऐ and औ) be called वृद्धिः', आदैचां वृद्धिसंज्ञा भवतिः This is a 'संज्ञा सूत्र'. In any words when there already exist आ, ऐ and औ or are caused by means of the other sutras they will be called by the name 'वृद्धि'. We shall call them वृद्धि in the Sanskrit Grammar.

(6) उदाहरण—Any such usage of words in सिद्धि of which the application of the sutra वृद्धिरादैच् or other

sutras is made is called the उदाहरण or an example of that sutra In other words, the application of a sutra in a word is its example as शालीयः, मालीयः, नायकः, पावकः, कारकः, भागः.

As far as possible the example of only those words which are in common use should be given, so that the reader may be able to understand it easily, as यद्यपि is a good example for इको यणचि and सूर्योदय for आद् गुणः. After the student has understood such common examples in day to day use, the example given in the काशिका or in our अष्टाध्यायोभाष्य must be taught, explaining their meanings side by side.

(7) सिद्धि—Now we have to explain as what work the sutra वृद्धिरादैच् has done in these examples and this act is called सिद्धि.

In the beginning the teacher may find it tedious yet it should be told in such a manner that by making सिद्धि of one example the student may himself be encourraged to increase his capacity and curiosity for further examples. Here what is required is that if the student is capable, the teacher after telling the अनुवृत्ति or अधिकार of the sutras applicable in सिद्धि may explain the general meaning of the sutra. But he should always tell the meaning of the sutras which are applicable again and again later on. (The teacher, of course, needs not ask the student the meaning of the sutras which will be applicable here after). In this way the meaning of the sutras which are applied again and again will be grasped by the student himself. In सिद्धि the teacher may ask the student the next day as to what work was done by the sutra and what would have been the result if the

sutra had not been applied. Every student must necessarily understand this much. When the student has learnt the frequently applicable sutras, he should put a red mark against them in his Ashtadhyayi. After one has understood the सिद्धिs of the First and 26 sutras of the Second Chapter all other सिद्धिs are followed without any difficulty, this being our experience. If a student does not grasp the matter after studying for 10 days he should be taught only as to what work has been done by the sutra in the particular examples of the First Chapter. Later on the second round of the full सिद्धिs can be taken up. Such students are able to have the knowledge of Sanskrit Grammar after a long time. If there are two students then this can be profitably explained on the black board. This is a matter worth careful noting and there should be no derelection on the part of the teacher. Even a weak or a little boy is able to understand the सिद्धिs and to take note of them after fully knowing the same.

In our opinion when the Ashtadhyayi has been learnt by heart, one-third part of the Sanskrit Grammar has been finished.

The प्रथमावृत्ति having been carried out on the lines of पदच्छेद etc. it should be considered that next-one-third part of the Sanskrit Grammar has been finished. After the द्वितीयावृत्ति of the eight books (of the Ashtadhyayi) is over and the Mahabhashya is finished we regard that the last one-third part of the Sanskrit Grammar is completed. The प्रथमावृत्ति above is the principal part of the Sanskrit Grammar. In some institutions the Ash-

tadhyayi is mentioned in the course, but the teachers themselves are not aware of the procedure. Besides, they have no faith in the Ashtadhyayi, nor have they themselves learnt it by heart. They cannot properly teach the students even though the latter learnt the Ashtadhyayi by heart. They begin to ask the students to cram the meaning of the sutras from the Kashika. All this shows ignorance and in-experience of the system on their part. In the same way it is a sheer folly to teach the meaning of a sutra or ask the students to cram it without giving the examples and applying the relevent sutras in those examples. This is a mere waste of one's time and that of the students.

The प्रथमावृत्ति should be taught from the bare Ashtadhyayi. If anything is forgotten our अष्टाध्यायीभाष्य[1] and काशिका may be consulted. If the teacher wants to refer about the सिद्धि he may do so by consulting the न्यास, a commentary on the काशिका.

There is another important point to which we would like to draw the attention. A teacher who teaches the प्रथमावृत्ति along with questions and answers may be regarded as totally ignorant of the Ashtadhyayi system or an enemy of the students. He may, however, remove the natural doubts of the students in an ordinary manner The special questions and answers should be allowed in the course of the द्वितीयावृत्ति, because then the student is supposed to have developed the power of

1. The reader may note that the author has written the full सिद्धि of the examples of the प्रथमावृत्ति in the appendix to his अष्टाध्यायीभाष्य which has been published in three parts.

putting questions and answers. To carry on the questions and answers in the beginning is the result of the shadow of the कौमुदी. It amounts to waste of time and energy. This is a matter of our experience.

Of course, the teacher who can carry on the questions and answers with the student on the lines of the महाभाष्यकार will be regarded as efficient. The real answers to the questions will be available only at the time of reading the महाभाष्य and this appears to be proper.

About सिद्धिप्रक्रिया

सिद्धि. We have to understand in the examples given by us whether one or more, as to what work has been done by a particular sutra under application. In the examples such as शालीय: etc. in order to tell what the sutra वृद्धिरादैच् has done we shall have to explain how the sutra has been applied. In the example शालीय: what is to be noted is that there are two अच् (vowels);of these the initial vowel is आ in शा and so it is called वृद्धि because आ, ऐ and औ are called वृद्धि in the sutra. Therefore by knowing the meaning of the sutra it has become clear that in the word शाला the first vowel has been called वृद्धि. Again, there is the sutra वृद्धिर्यस्याचामादिस्तद् वृद्धम् (1,1.72) which means वृद्धिः यस्य अचाम् आदिः तद् वृद्धम् (भवति)=That word among the vowel of which the first is a वृद्धि (any of the आ, ऐ and औ) is called वृद्धम्. When the आ of शाला has been called वृद्धि the word शाला is to be called वृद्ध. The word शाला being called वृद्ध, then the child born in or the sacrifice performed in the शाला is called शालीयः. So the nominal base शाला being called वृद्ध, by application of the sutra वृद्धाच्छः the

affix छ is added to it. In the वृद्धाच्छः there come down from above the अधिकार and अनुवृत्ति of ङ्याप्प्रातिपदिकात् (4.1.1)शेषे(4.2.91) प्रत्ययः परश्च तद्धिताः etc.so the sutra वृद्धाच्छ (4.2.113) means=वृद्धात् छः प्रातिपदिकात् शेषे प्रत्ययः परश्च तद्धितः (भवति)=the affix छ is added to the nominal base वृद्ध in the remaining senses and that is done after the word and is called तद्धित.

In spite of our telling all this the anxiety of the student remains as to how शाला+छ has become शालीय. Therefore from our above statement it is clear that until the सिद्धि is explained the student's anxiety is not removed but remains. In this case after शाला+छ what has happened.

Therefore, this is our firm belief as well as 40 years teaching experience and Shri Shankara Deva Acharya, a learned and deserving scholar of the Arya Samaj has been in consonance with us, that the सिद्धि should be taken up from the very beginning. The teacher should teach with patience and confidence that he will be able to teach this सिद्धि of the examples to the students by means of the easiest manner. Here two points arise which deserve serious consideration viz. whether at the time of applying the relevant sutras in सिद्धि we should tell the meaning or purport to the student or state only the work of the sutras concerned. The question is how far it is proper to load the 10 years child. In this connection our profound experience is that if we explain the meaning of the sutras along with the अधिकार and अनुवृत्ति the student is able to grasp the meaning of the sutras to be applied and such sutras of frequent

application can be understood without cramming. Without the help of the teacher the student goes on applying the sutras. Here the patience of the teacher is tested as to with what perserverance he can teach him. It is certain that such sutras used in सिद्धि occur again and again and as a result of constant application they are understood by the student whose perserverance and taste keep on increasing. We have taught and made other to teach about a hundred students who have learnt the Ashtadhyayi in this manner easily. This प्रक्रिया (procedure) has been in vogue for the last 40 years. Every student taught by us is capable of teaching the students who have learnt the Ashtadhyayi. The number of such of our pupils is not less than 100 in my opinion. It may be noted that in the institutions under Shrimad Dayananda Vidya Peetha, the प्रथमावृत्ति of the Ashtadhyayi is taught in the afore-said manner that is, with full सिद्धि. Not only this much, I have been able to teach well those who have not learnt the Ashtadhyayi by heart or lack in intelligence every sutra with its meaning on the lines of अधिकार and अनुवृत्ति in the afore-said manner. The student is able to grasp the meaning and picks up the procedure of making the meaning himself. With a little help he is able to make the meaning in this unique method. This is the characteristic of the arrangement of the Ashtadhyayi of Panini as also the peculiarity of the method of teaching of the preceptor. Therefore, we have reached the conclusion that the student should be taught the full सिद्धि of the particular sutras in the beginning. The meaning of the sutras to be used must be told along with the अनुवृत्ति

and अधिकार so that he may grasp the meaning of the sutra in a rough manner. But the student never be expected to tell the meaning of such sutras as are to be applied later on. This is to be avoided. The meanings of those sutras of frequent occurence, of course, may be asked when it appears that the student has fully grasped it. This is a profound secret of the Ashtadhyayi system and so full attention should be paid to it. The teacher has to learn this fact from one who is more learned and experienced than he. This must never be lost sight of as otherwise the understanding of the student is liable to be puzzled.

It should be noted that there are seven kinds of सिद्धिs in the sanskrit Grammar:—

(1) तिङन्त=पठति(लट्), अचैषीत् (लुङ्), पठिष्यति (लृट्) etc. (2) कृदन्त=नायकः, कारकः, नेता, चेता, पठित्वा, भागः etc. (3) कृत्य प्रत्यय=पठितव्यम्, चयनीयं, वरणीयं, सुपाठ्यम् etc.	**These three types of affixes are added to the verbal bases.**

Though the कृत् and कृत्य affixes are different there is no variation in their सिद्धि.

(4) सुबन्त=पुरुषः, वाग्भ्याम्, सर्वेषाम् । (5) स्त्रीप्रत्यय=अजा, ब्रह्मचारिणी, ब्राह्मणी, कुमारी, भारती. (6) तद्धितप्रत्यय=शैवः, माथुरः, शालेयः, दाधिकम्.	**These three types of affixes are added to the nominal bases.**

(7) समास—देवदत्तस्य पुस्तकम्. (देवदत्त+ङस्) (पुस्तक+सु). देवदत्तपुस्तकम्, देवगृहम्.

(Besides there is the subject of सन्धि and it can be regarded as eighth).

That is, there are three kinds of affixes to be added to the roots viz. कृत्, कृत्य and तिङ्. Similarly there are three kinds of affixes viz. सुप्, स्त्री and तद्धित. The seventh is समास. In this way there are seven[1] kinds of सिद्धि. The नामधातु is different from it. There are some special features and they should be understood from Lesson No. 41.

So whatever be the सिद्धिs, they come under the above seven and none remains outside it. We have to state here that if the सिद्धिs of the examples are axplained to the student who has learnt the Ashtadhyayi by heart, in the beginning i.e. after completing the 1st Chapter and the 2nd up to 26th sutra and he is able to follow it, then the work of the सिद्धि of the Ashtadhyayi is generally finished or at the most it is so in the beginning of the First Chapter of Book 3. The student will not experience any difficulty thereafter as his knowledge will keep on increasing as he knows the सिद्धि. Our experience is that all the seven kinds of examples of सिद्धि are covered by the examples of these first five sutras. Only one example of समास may remain, but it can also be included in the आदैच् or गुणवृद्धी. Now we demonstrate the सिद्धि.

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1. If we include the कृत् प्रत्यय to कृदन्त then there remain only six kinds.

The सिद्धि on the Black Board

The सिद्धि should always be shown with a chalk on the black board. It is very helpful in the beginning to the students to copy the same on their note books,otherwise there is possibility of their writing incorrectly and feeling greatly nervous. The following is the method of writing: —

वाच्	अर्थवदधातुरप्रत्ययः प्रातिपदकिम् (1.2.45). ङ्याप्प्रातिपदिकात् (4.1.1) स्वौजसमौट० (4.1.2) प्रत्ययः, परश्च (3.1.1/2), सुपः (1.4.102), विभक्तिश्च (1.4.103) प्रातिपदिकार्थलिङ्गपरिमाणवचनमात्रे प्रथमा (2.3.46) becoming first विभक्ति.
वाच् सु	द्वयेकयोर्द्विवचनैकवचने (1.4.22) उपदेशेऽजनुनासिक इत् (1.3.2)
वाच् स्	तस्य लोपः (1.3.9) अदर्शनं लोपः (1.1.59) अपृक्त एकाल्प्रत्ययः (1.2.41).
वाच्	हल् ङ्याब्भ्यो दीर्घात्० (6.1.66).
वाच्	प्रत्ययलोपे प्रत्ययलक्षणम् (1.1.61) सुप्तिङन्तं पदम् (1.4.14) पदस्य (8.1.16) चोः कुः (8.2.30).
वाक्	स्थानेऽन्तरतमः (1.1.49).
वाग्	झलां जशोऽन्ते (8.2.39) विरामोऽवसानम् (1.4.109)
वाक् वाग्	वाऽवसाने (8.4.55).

In this way the सिद्धि should be shown on the Black Board. The पदच्छेद, विभक्ति, अनुवृत्ति and general meaning should also be told.

Now we show the full सिद्धि of the word शालीयः with sutras applied.

शालीय:

शाला[1]—अर्थवदधातुरप्रत्यय: प्रातिपदिकम्(1.2.45)अर्थवत्, अधातु:, अप्रत्यय:, प्रातिपदिकम्. A siginficant form of a word, not being a verbal base (धातु) or an affix (प्रत्यय) is called प्रातिपदिक (nominal base). So शाला is प्रातिपदिक. ङ्याप्प्रातिपदिकात्. This sutra has अधिकार from 4.1.1 to 5.4.160. It should be understood to come after what ends with the feminine affixes ङी or आप् or after a nominal base. Then by the aforesaid sutra वृद्धिरादैच् (1.1.1) the first आ of the word शाला is termed वृद्धि. Thereafter वृद्धिर्यस्याचामादिस्तद् वृद्धम् (1.1.72) (वृद्धि: 1.1, यस्य 6.1., अचाम् 6.3, आदि: 1.1, तत् 1.1, वृद्धम् 1.1). The meaning : यस्य अचामादि: (अच्) वृद्धि: तत् वृद्धम्. That word, among the vowels of which the first is a वृद्धि is called वृद्धम्. By this sutra the word शाला has been termed as वृद्ध. वृद्धाच्छ: (4.2.113). There are अधिकार and अनुवृत्ति of ङ्याप्प्रातिपदिकात् (4.1.1), प्रत्यय:, परश्च (3.1.1-2) and शेषे (4.2.91). The meaning of this sutra is: वृद्धात् छ: ङ्याप्प्रातिपदिकात् प्रत्यय: परश्च शेषे=शेषे वृद्धात् प्रातिपदिकात् छ: प्रत्यय: परश्च (भवति)=After word called वृद्ध, the affix छ is added in the remaining senses. Therefore, by this sutra छ-प्रत्यय is added after the word शाला and शाला+छ is formed. Now by यस्मात् प्रत्ययविधिस्तदादि प्रत्ययेऽङ्गम् (1.4.13) (यस्मात् 5.1; प्रत्ययविधि: 1.1; तदादि 1.1; प्रत्यये 7.1; अङ्गम् 1.1). After whatsoever there is an affix enjoined, whether a verbal root or a crude form that which begins therewith in the form, in which it appears when the affix follows it, is called an Inflective base

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1, In fact, the सिद्धि of शालीय: begins with सुबन्त which may be seen in the Prathamavritti. However, in view of the beginners we have shown the सिद्धि from the प्रातिपदिक.

(अङ्ग). Therefore, this शाला is termed as अङ्ग. There being the अधिकार of अङ्गस्य (6.4.1) so आयनेयीनीयियः फ-ढ-ख-छ-घां प्रत्ययादीनाम् (7.1.2) आयन् for फ्, एय् for ढ्. ईन् for ख्, ईय् for छ and इय् for घ् are substituted when these consonants stand in the beginning of an affix. By this sutra ईय् is substituted for the initial छ and remaining अ being added to it, it became शाला ईय. Now admitting ईय as cause (निमित्त) by यचि भम् (1.4.18) which has the अनुवृत्ति of स्वादिष्वसर्वनामस्थाने (1.4.17) (यचि 7.1; भम् 1.1). And when an affix with an initial य् or an initial vowel, being one of the affixes beginning with सु and ending in कप् follows, not being सर्वनामस्थान, then what precedes is called भ. As ईय comes under the affixes with initial vowel, the शाला is termed भ. यस्येति च (6.4.148) (यस्य 6.1; ईति 7.1; च अव्यय). In this sutra there is अनुवृत्ति of लोप: from ढे लोपोऽकद्र्वा: (6.4.147) and of तद्धिते from नस्तद्धिते (6.4.144) and अधिकार of भस्य (6 4.129). The sutra is formed as (इ+अ=य) यस्य भस्य ईति तद्धिते च लोप: meaning "the final इ and अ (both long and short) of a भ stem are elided before a तद्धित affix and before the affix ई". Here ईय by sutra 1.1.55 being like the former occupant (स्थानिवत्) and so becoming तद्धित the आ of शाला is elided=शाल्+ईय=शालीय. Now as छ is तद्धित so by कृत्तद्धितसमासाश्च (1.2.46) the forms ending in कृत् affixes or तद्धित affixes or compound are also called प्रातिपदिक. So by this sutra शालीय has been termed as प्रातिपदिक. Now by ङ्याप्प्रातिपदिकात् (4.1.1) and स्वौजसमौट्० (4.1.2) there are 21 सुप् and they are प्रत्यय: परश्च (3.1.1/2) and will come after. By विभक्तिश्च (1.4.103) being termed as विभक्ति and by तान्येकवचनद्विवचनबहुवचनान्येकशः सुपः (1.4.101-102), each triad has three expressions viz. singular, dual and plural and by द्व्येकयोर्द्विवचनैकवचने (1.4.22) as singu-

lar number is to be expressed so सु is added and that in the end.

शालीय सु=उपदेशेऽजनुनासिक इत् (1.3.2) the nasalized vowels are इत् in उपदेश or original enunciation. This is a संज्ञा sutra. Of that which has been called इत्, there is elision The vowel having been elided we have शालीय +स्. By सुप्तिङन्तं पदम् (1.4.14) that which ends in सुप् (case affix) or in तिङ् (tense affix) is called पद (inflected word). Again under the अधिकार of पदस्य (8.1.16) by the sutra ससजुषो रुः (8.2.66) for the final स् and for the ष् of सजुष् is substituted रु at the end of a word. Therefore, by changing स् to रु we have शालीय रु. Under the circumstances by उपदेशेऽजनुनासिक इत् (1.3.2) there are इत् and elision and so there remains शालीय र्. By विरामोऽवसानम् (1.4.109) there is अवसान or pause (the cessation of succeeding letters) and by खरवसानयोर्विसर्जनीयः (8.3.15) the विसर्जनीय (':') is substituted for र् before a खर् consonant or when there is a Pause (अवसान). So we have शालीयः=meaning शालायां भवः that which occurs in the शाला (whatever it may be). Therefore, in the example of शालीयः the sutra वृद्धिरादैच् has only done this much of work that when we began to add the तद्धित affix छ by वृद्धाच्छः (4.2.113) this sutra termed the initial आ of शाला as वृद्धि. Again, on account of there being वृद्धिसंज्ञा by वृद्धिर्यस्याचामादिस्त···there is वृद्धसंज्ञा of शाला and by वृद्धाच्छः there is छ affix. In this example this much is the work of the sutra वृद्धिरादैच्. In the same way if in the examples of वृद्धिरादैच् (1.1.1) the सिद्धि of शालीयः, भागः, अचैषीत्, पाठ्यम्, मार्ष्टि, कुम्भकारः, ऐन्द्री is also explained, then all the सिद्धिs of seven kinds are finished. This

fact depends on the capacity or otherwise of the student.

What are the advantages of सिद्धि ?

The use of the making of सिद्धि in the aforesaid manner is that the student will be able to acquire the knowledge of all sutras which are applied in the सिद्धि side by side. Now whenever there comes any example of तद्धित in the whole of the Ashtadhyayi the student will be able to follow its सिद्धि when explained to him; though the प्रक्रिया (method) will be the same. Of course, the forms will be proved by applying three or four different sutras here and there. In this way by teaching and understanding each kind on applying the sutras, it will form the corner stone of the structure of सिद्धि. It is a fact that ? we shall have to cram up the forms of hundreds and thousands of words. When we shall classify hundreds and thousands of words and divide them into seven classes, as above, and then explain to the student one or two words of each class, he will realise what a wonderful power he has acquired. Therefore the सिद्धि is a great help. This is the main reason that, while we criticize the Laghu Kaumudi etc we also consider the English system as followed by Bhandarkar and others as most difficult, inaccessible and subject to cramming. The only difference is that under the latter system they also explain and do not rely mainly on cramming. Though they make the student understand the subject, it soon gets out of his mind. A sutra states a long matter in a succinct manner. When once this secret has been understood the reader will not even touch the Bhandarkar's and other systems. Therefore, the best

way is by means of the sutras or Ashtadhyayi method to enable us to have easily the true knowledge of Grammar and by this means alone we can have full mastery over Sanskrit Grammar and literature. This is our firm experience based on experiments and not mere heresy.

An Alternative for those who are unable to teach सिद्धि

If the teacher is not capable or is unable to teach the student in an easy manner and despite 10-20 days endeavour the student who has learnt the Ashtadhyayi by heart is unable to follow the सिद्धि (though this is very rare and in fact the Ashtadhyayi has not been properly committed to memory)such an unfit student should be removed from the class and a new class be formed for him He should be taught the subject of सिद्धि only so much as he can follow. Until he can repeat the lesson of सिद्धि without looking at the copy book he should not be taught further. He must be able to tell the function of a particular sutra in an example. In this way first the ordinary सिद्धि be explained in the first chapter and thereafter the सिद्धि should be attempted. We are sure that performance of सिद्धि in the beginning is very helpful, though the teacher and the taught have to work very hard. But—'यत्तदग्रे विषमिव परिणामेऽमृतोपमम्' = The acts which are good and beneficial are, as a rule, covered with difficulties in the beginning, but in the end they are very helpful.

Inspite of all this if a student is dull or witless or

has been made slow (on account of the disregard and negligence of the teacher) he should be taught ordinary सिद्धि and then full सिद्धि should be started from the sutra धातोः of the Third Book. Here the sutras dealing with accent should be included. If something is still lacking then during the course of the प्रथमावृत्ति and the द्वितीयावृत्ति the full सिद्धि should be carried on at the time of doing the लकार (tenses and moods) and प्रक्रिया (method) and full प्रयोग (uses) should also be completed.

So far we have written about the प्रथमावृत्ति for those students who have learnt the Ashtadhyayi by heart. It takes one and a half or two years time. The adults can do it in a shorter time. This प्रथमावृत्ति must be studied by every body. After studying so much there can be mastery over Sanskrit. Now we procceed further.

In the middle of the प्रथमावृत्ति and the द्वितीयावृत्ति ten लकारs and ten प्रक्रियाs should be studied. In the प्रथमावृत्ति the student has already done the सिद्धि of the use of the लकार, कृदन्त or कृत्य affixes. On the धातु पाठ being memorized one has to do the ten लकारs and ten प्रक्रियाs, the सिद्धि of प्रयोग and अभ्यास of the verbal roots one by one, उणादिकोष and सुबन्त including every thing. Here the अभ्यास with कृदन्त and कृत्य affixes with each root should be made. The माधवीय धातुवृत्ति may be used. All this may take 6 to 8 months. लिङ्गानुशासन and गण and फिट्सूत्र should also be done.

Until the full प्रथमावृत्ति[1] of the Ashtadhyayi is sepa-

1. The author's प्रथमावृत्ति of the Ashtadhyayi is now ready in three parts.

rately pubhlished the प्रथमावृत्ति should be taught with the help of the काशिका (not आनुपूर्वी). Under the circumstances the teacher should himself teach पदच्छेद, विभक्ति, अनुवृत्ति, समास etc. This order has been followed in the Ashtadhyayi commentary published at Ajmer. It may usefully be consulted in teaching the books 1 to 3 (of the Ashtadhyayi). In the काशिका the meaning and examples are useful for the प्रथमावृत्ति. The remaining counter-examples and other matter concerning the द्वितीयावृत्ति may be left out in the प्रथमावृत्ति. This may be noted carefully. It may be added that in some Gurukul-as we have seen the students cramming the काशिकावृत्ति and the teachers helping them to do so, which is the most despicable and foolish thing. The fact is that these people do not themselves know and they regard it below their dignity if they should consult others in the matter. They may rightly be considered as the enemies of knowledge.

The द्वितीयावृत्ति of the Ashtadhyayi

Then after this the द्वितीयावृत्ति of the Ashtadhyayi with the counter-examples and sutras, वार्तिक, कारिका, परिभाषा (with application) should be taught. In this the Commentary on the Ashtadhyayi (by Acharya Dayananda Saraswati) and the काशिका (barring the portion which is contrary to the महाभाष्य) may be used till some advanced commentary on the Ashtadhyayi is ready. This may be finished within 9 months or one year.

The study of the Mahabhashya

He who has memorized the Ashtadhyayi can

finish the Mahabhashya, all the eight chapters in one and a half year. In all the institutions under Srimad Dayananda Vidyapeetha many students have passed with credit the examinations of the Mahabhashya. In this connection we would suggest that the student may divide the sutras of the Mahabhashya subjectwise and therein he may be asked to mark the सिद्धान्तपक्ष. In this connection whatever subject is dealt with in the Mahabhashya should be pointed out to him. In this connection the student should be instructed about the different subjects in the Mahabhashya. Or again the student should be examined about the whole of the Mahabhashya Chapter wise. He who does not apepar in the examination should be considered to be unprepared. He cannot teach further. Therefore, when once the Mahabhashya is fini hed, one more year should be spent in explaining theपूर्वापर सम्बन्ध (the connection of a lesson with the previous and further context) and एकदेशीय भाष्य (the partisonal commentary) and the principle, i.e. estabhlished conclusion of the commentary thereto and thus he should be made expert in the science of Grammar. While teaching the Mahabhashya the expositions by Kaiyyata and Nagesha must never be taught. By teaching the original Mahabhashya the student should be made capable to understand these expositions himself. The teacher while teaching may consult the Kayyata, Nagesh etc. when necessary.

We have explained the method of teaching the students who have learnt the Ashtadhyayi by heart. In all the institutions under Srimad Dayananda

Vidyapeetha generally this system is followed. On the strength of reliable experience all consider this system as efficacious and it is being followed by them.

Regarding the adult students as and when the situation came before us the matter was decided or is being decided. The easiness of the Ashtadhyayi has been recognised by all. These learned men can do the revival of Sanskrit and considerable good to the people.

If in the study of Sanskrit the Ashtadhyayi is made compulsary in India and arrangements are made to teach according to this scheme then it will in no case be a work of less importance than a five year plan.

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The Remaining Carriculum for the Adult Students

The Method of Teaching a Sanskrit Reader

First we write about the teaching of a Sanskrit Book. After that we shall deal with the five months course.

After the fourteenth day lesson (recapitulation) we have generally stated as to how during the first 14 days the Sanskrit Reader should be taught. Now with the first 44 days lessons we present the method of teaching the Sanskrit Reader as also the instructions in the matter.

There are two kinds of students before us. (1) The first are those who are totally ignorant of Sanskrit and have only studied Urdu and Parsion in their childhood. They have picked up some knowledge of Hindi as a result of their association with the Arya Samaj or any individual. They are not able to note even the instructions of the teacher. Such people should be made to acquire a good knowledge of Hindi during the first month (more or less) and then should be admitted to the Sanskrit class. Their Hindi class should remain separate until they are able to pronounce properly as well as to write from dictation the joint words from the First Lesson such as कलम, कल्म, क्लम, कलम्. It has been observed in the Panjab that even those who have

passed the Bhushana, Prabhakara or any other Sanskrit examination commit mistakes in proper pronunciation and writing, because they have not been taught adequately.

(2) The second are those who have the correct knowledge of Sanskrit. They can read the Satyartha Prakasha properly, but are totally ignorant of Sanskrit. They also require the practice of reading the Sutras of the Ashtadhyayi and taking down dictation. They should be taught these in the first two or three days.

(3) The third are those who have matriculated with Sanskrit. They have some knowledge of Nouns and Verbs. Therefore, out of these three classes of students we consider the first two coming under the one category. We start the teaching of Sanskrit only when the students possess an adequate knowledge of Hindi. Now there are two kinds of students before us viz. those who are ignorant of Sanskrit and those who have the knowledge of Sanskrit up to Matriculation. Now let us give the instructions as to how they should be taught.

(1) Those who are totally ignorant of Sanskrit should read or be taught in the manner stated in our Lesson No 14. In the scheme of study they should use संस्कृत वाक्यप्रबोध (Published by the Vedic Yantralaya, Ajmer) or संस्कृतप्रवेशिका by Pt. J. P. Chaudhari & Son, Niebibazar Benares) or संस्कृत बालादर्श by K. C. V. Shastri in three parts (to be had of Chaukhamba Sanskrit Series, Benares), Publishers R. S. Vidya Sagar and Sons, Kalapati, Palaghat 3 South India or any other useful book of this nature

can be used. One day there should be the Hindi translation from Sanskrit while on the next, the Sanskrit translation from Hindi should be done, The vocabulary may be practised little by little. When the संस्कृत वाक्य प्रबोध and the First Part of the संस्कृतादर्श are finished, the second part of the letter should be taught along with the 44 days lessons in the afore-said manner. Along with this or thereafter the slokas of the Manusmriti and the Second Chapter of the Geeta[1] should be done side by side as far as possible with the class. Besides they should be divisions of Nouns, Verbs, Prefixes and Indeclinables as also their subdivisions. When dealing with the Nouns, they should know their कारक (case), विभक्ति (case endings), वचन (number) and similarly of words like which they will be declared. The student should be able to practise this from the beginning through the Sanskrit books. As regards the Verbs, they should know their गण (class) लकार (tense or mood) and the वचन (number). After reading 8 or 10 lessons the student is able to understand this. The teacher should note that the subject should be practised extensively the next day from the Sanskrit Reader which has been taught on any day. If such passages are not present in the book, he should himself construct such sentences for the purpose of translation in Sanskrit from Hindi and vice versa and the vocabulary of new words occuring in the passages read

1. विदुर नीति can also be used for this purpose. विदुर नीति with word breaking and explanation has been published in the वेदवाणी. It has since been brought out in a book form by the Ramlal Kapoor Trust, Bahalgarh, (Sonepat, Haryana).

shall add to his general knowledge. In the end the भावकर्मप्रक्रिया should be practised so that the student may be helped in translation.

During the course of 44 lessons (say after the 14th lesson) and in the end there must be a written test of the students. The teacher should devote a few minutes in putting questions from the previous lessons.

Those persons who can devote only one hour a day should be taught at the out-set for a month Sanskrit for 40 minutes and the Sanskrit Grammar for 20 minutes. After a month they may read the Sanskrit Reader for half an hour and learn the Sanskrit Grammar in the remaining half an hour. Such people will be able to finish the course in one year instead of 6 months.

We have written here about teaching the Sanskrit Reader along with the 44 day lessons. Further the scheme of study up to the end of 5 months is generally the same as the subject which is taught in Grammar[1]. As a matter of exercising they should go on practising the collection of Sanskrit sentences tranlsation and

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1. Many gentlemen are advising us to give a number of sentences for practising at the end of each lesson, By so doing we expect possibility of some difficulty from the student's point of view, Therefore, if we get time, we hope to compile a separate collection of sentences on the subject. If those persons who have studied the 44 lessons will send us their views, it will be much better. They may also point out to us the difficulties experienced in both the above books by them.

vocabulary. In the day to day lessons they should go on practising by means of question. The vocabulary may be got accumulated accordingly. The recapitulation of 15 day lessons is very helpful.

The Syllabus for the Sanskrit Reader in 5 months after 44 days

The two parts of the संस्कृत बालादर्श and some slokas of the second Chapter of the Geeta and Manusmriti as also some portion of the संस्कृत वाक्यप्रबोध are usually finished in 44 days.

Now we mention further a general syllabus for Sanskrit Reader for 5 months. The teacher may divide it according to the ability of the students.

The Sanskrit Syllabus for the First $2\frac{1}{2}$ months

	Marks
(1) संस्कृत बालादर्श 1-2 Parts Already mentinoed.........	10
(2) 100 Slokas of मनुस्मृति Chapter (2) (of Gita Press).........	10
(3) गीता Chapter 2. (of Gita press).........	10
(4) संस्कृत वाक्य प्रबोध (Half) (Vedic Yantralaya, Ajmer).........	10
(5) संशोधित पञ्चतन्त्र-First Tantra. (Chaukhamba Book Depot, Benares)...	15
(6) ऋग्वेदादि भाष्य भूमिका (3 Chapters referring the Vedas)........	15

(7) Translation on the basis of the अनुवाद चन्द्रिका (Motilal Benarasidas, Nepali Khapra, Benares.......... 20

(8) Derivational discussions and letter writing. 10

Total 100

The Sanskrit Syllabus for the Remaining 2½ months.

(1) पञ्चतन्त्र संशोधित Second Tantra, (Chaukhamba, Benares) 15

(2) ऋग्वेदादि भाष्य भूमिका[1] (3 Chapters)......... 10

(3) संस्कृत वाक्य प्रबोध-the remaining half (Vedic Yantralaya, Ajmer)......... 7

(4) ईश and केन उपनिषद् 13

ऋग्वेद प्रथम सूक्त and यजुर्वेद 32nd Chapter (Commentary by Rishi Dayananda)......15

(6) Translation (based on अनुवाद चन्द्रिका and Sanskrit speech)......... 20

(7) Essay. 20

Total 100

Those who have passed any Sanskrit examination or are Matriculated or have acquired knowledge of Sanskrit will naturally find it easier.

1. A beautiful and genuine edition of the ऋग्वेदादिभाष्यभूमिका with notes in bold type and large size has been published by M/S Ramlal Kapoor Trust, Bahalgarh, Sonepat, Haryana.

Out of all those the subjects which have been in the अष्टाध्यायी should be practised. They should do every day the exercise of grammar in Sanskrit sentencer from any book. Those who know Sanskrit may do so by themselves.

A Special Note about the Sanskrit Reader

We have collected many books, big and small, on this subject and examined them. Out of these the First and the Second Books of Sanskrit by Bhandarkar first printed at Poona in 1864 and 1868 respectively are the most important. In all the books written after this series his system, more or less, has been followed. The above series of Bhandarkar was written at the direction of the authorities of the Presidency College, Poona, especially of Mr. Haug and its form was also arranged at their instructions. We are prepared to admit that the series (both the parts) are useful and helpful to those who know English and such persons may use the same profitably. But we can say on the basis of our experience that the sutra system (the Ashtadhyayi Method) is far simpler and capable of being understood more easily. A student who can understand a matter brifly will find it difficult to follow the Bhandarkar's explanation. Therefore, to those who read this series in English the Bhandarkar's system is definitely easier than the Laghu Kaumudi or Madhya Kaumudi, but even in this the student has to memorize every thing. But in the Ashtadhyayi system on the strength of अधिकार and अनुवृत्ति more knowledge is acquired with

less labour and it lasts longer being once impressed on the mind. Even if it goes out of mind a mere glance at the Ashtadhyayi refreshes the memory. This alone is the mystery which is present in the Ashtadhyayi system and is not to be found anywhere else.

In all the books generally which have been prepared after Bhandarkar, his system has been copied. They have changed the sentences and the vocabularies, but there is no difference in the system. Therefore, all these books should be understood to fall under the Bhandar-system. In all these books one has to learn by heart though to a less extent than the Kaumudi.

In this 6 month class, if at first some 25-30 principal सुबन्त words with their meanings and 10 conjugations with their meanings are memorized then in our opinion it must be far better than the Bhandarkar's books or other books based on that sytem. After doing this much, the Sanskrit Reader and translation can be commenced. This is also one way of reading and teaching Sanskrit. What befits the students of different ability and circumstances is acceptable for the 6 month class. But those who have leant the Ashtadhyayi by heart will have a different style to follow. They have to do the Sanskrit Translation separately. If by a rule, the Sanskrit speaking is made compulsary, it will be very helpful.

We have given our views on reading and teaching of Sanskrit very succinctly. If a student desires to have some more information he may enquire us about the matter.

The practice of speaking in Sanskrit can be made easily if the teacher makes it a rule to speak always in Sanskrit in the class and the students may also make it a habit of speaking in Sanskrit at their homes.

Sanskrit is so easy that even the cooks can understand it. Once the author asked a student (who was with him only for a short time)—जलं कुत्रास्ति—where is the water. He at once replied : जलं उत्रास्ति—water is here. If we may guide a little the students will be able to speak better in Sanskrit than the English of the bearers. It is very essential that speaking in Sanskrit should be popularised.

Six Month Course after 44 days.

Now we take up the subject:—

(1) वर्णोच्चारण शिक्षा

The book as published at Ajmer may be taught in 4-5 days. The efforts both external and within the month should be well practised. Further as and when the occasion arises the matter may be explained.

(2) पठ्, भू and एध् प्रकरण

All the ten conjugations of the roots पठ्, भू and एध् are to be taught. Here the sutras in the order of the आख्यातिक in the manner of the प्रथमावृत्ति should be taught i.e, पदच्छेद, विभक्ति, समास, अनुवृत्ति (or अधिकार), अर्थ, उदाहरण and सिद्धि should be taught from the अष्टाध्यायी[1]. Of

1. This subject has been dealt with in the Second Part of this look and it may be easily referred to for help.

course, where the student forgets he may consult the आख्यातिक. The work should be done in a week or 10 days. It will enable him to acquire knowledge both of the परस्मैपद and आत्मनेपद. The लिट् and लुङ् will be found a little difficult, but they should also be finished so that the same may be helpful in future. This subject may be studied on the basis of the Lesson No. 35,36 with the help of the आख्यातिक.

(3) अष्टाध्यायी प्रथमपाद प्रथमावृत्ति

In the first chapter of the First Book there are sutras on संज्ञा and परिभाषा (out of these the sutras from 27-35 and 56, 57 and 74 may be left out, if so desired). Therefore, they can be done easily in 10 or 12 days in the afore-said manner. After finishing the 44 day course, they must be completed well in 7 days or at the most in 10 days. The advantage of this is that the method of doing the seven kinds of सिद्धि is fully known and there may be no difficulty in future.

(4) सन्धि प्रकरण

In this connection we have shown the primary सन्धिज्ञान in Lesson No. 22 and 23. This सन्धिप्रकरण is fully covered at two places in the Ashtadhyayi. The first is from 6.1.7o to 151 i.e. 81 sutras which are generally about the अच् सन्धि. Again from 8.2.108 to 8.4.66 = 185 sutras regarding हल्विसर्ग-सन्धि. There are also some sutras about संज्ञा and परिभाषा which have already been read by the students in the First Chapter.

Therefore, if they desire they may leave the sutras which are of less use. They may teach 40 sutras of

अच सन्धि, about 60 of हल् सन्धि and 20 of विसर्ग सन्धि. If the student is fit all the sutras regarding the सन्धि may be taught, otherwise 150 sutras may be taught. It will not take more than 10-12 days. Of course, all these sutras are to be taught from the Ashtadhyayi only. Further if any thing is forgotten or after referring a point to the Ashtadhyayi still more elucidation is regarding the सन्धि विषय may also be consulted. It should be noted that in the सन्धि विषय only the meaning of the sutras and the examples are to be understood. Therefore the counter-examples and objections and their answer are the subjects to be dealt with in the द्वितीयावृत्ति. This is not yet to be taught to a student of 6 month standing. The matter may also be kept in view while teaching the remaining parts of the वेदाङ्गप्रकाश to the advanced students. Not knowing this some ignorant teachers teach all the subjects in the sutras of the remaining parts of the वेदाङ्ग प्रकाश to the beginners compulsarily (by force whether they are capable of understanding them or not) and the result is that the students cannot follow it as explained in the वेदाङ्ग प्रकाश and have to leave it in the end.

The books सन्धि विषय, नामिक and आख्यातिक are all helpful for the advanced students, as they are in Hindi. On the other hand one who has been mustured on the Kaumudi can never grasp their significance.

(5) नाम सुबन्त—on the basis of नामिक

Here first of all the Lesson No. 32, 33 and 34 should be seen. Then according to the order given in the नामिक first the general rules, अजन्त and हलन्त words

with सिद्धि should be done and then the remaining words may be taken. Every sutra has to be taught with the अनुवृत्ति, अधिकार and सिद्धि from the original Ashtadhyayi. Of course, the help of the नामिक may be taken. The order of the words is to be kept or maintained as in the नामिक. But the unfamiliar words or sutras of the नामिक may be left out. All this should take 20 days only. The teacher has to work hard in teaching. It is very useful. The student while reading the sutras fully understand the अधिकार and अनुवृत्ति from his ori.i-nal Ashtadhyayi and make red-pencil marks. The teacher who cannot tell this should be avoided. It is a decided fact that the teacher who has learnt grammar according to the Ashtadhyayi system and has learnt the same by heart is capable of satisfying his students.

(6) कारक and विभक्ति प्रकरण

कारक प्रकरण is of 33 sutras (1.4.23 to 55) in the Ashtadhyayi. Again, 73 sutras (2.3.1 to 73) are about the विभक्ति प्रकरण. Both of these are at one place and complete. In this connection first the अपादान संज्ञा (Ablative Case) has been dealt with. In 2. 3. (third Chapter of the second book) the objective case is declared by the second-case termination and the Ablative by the fifth-case termination. The remaining sutras state as to where and when the case-terminations of the second and the fifth are used in cases other than the Objective and the Ablative. In this may the second and the fifth case terminations end at one place. So the कारक and the विभक्ति प्रकरण ends at both these places. Being together they should be studied in the above

manner from the Ashtadhyayi. This subject may be referred to Lesson Nos 15 and 16. In this connection 70 sutras may be taught. In the कारक and विभक्ति प्रकरण help may be taken from the काशिका or the कारकीय[1].

(7) समास प्रकरण

Please see the समास in a succinct manner in the Lesson No 17. The sutras which deal with the four kinds of समास are from 2.1.1. to 2.2.38. Similarly the sutras from 5.4.68 to 160 deal with the subject of the समासान्त i.e. what affixes are added in a compound and when. The third subject under समास is the अलुक् प्रकरण which runs from 6.3.1 to 37 and the अधिकार of the उत्तरपद (the second member of the compound) extends up to the end of the chapter. This much suffices for the full knowledge of the subject of समास.

Regarding this subject what we have to understand first and foremost is that through the sutras pertaining to समास a certain सुबन्त with another eligible सुबन्त is compounded and becomes a particular समास. Here the उपसर्जन[2] comes first. In the समास both the original सुप्s being लुक् there comes a new सुप् on account of the प्रातिपदिक संज्ञा. Here those sutras which are not very common may be left out. About 40 sutras may thus be taught or explained thoroughly in a week.

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1. This subject may also be seen in the second part of this book.

2. A word which either by composition or derivation loses independent character while it also determines the sense of another.

(8) आख्यात प्रकरण (Verbal Roots)

In this connection the student may again himself go through the Lesson Nos 6, 10, 11, 12, 13, 14, 35, 36, 37, 38, 39 and 40. Further in the five month course he may see No. 12 पठ्, भू and एध् topics. Here it will be very easy to continue the further plan. Now taking the आख्यातिक of the Vedic Yantralaya, Ajmer, the full सिद्धि of भू and एध् should be done by the students without their seeing the book. Then they may be asked to consult the आख्यातिक. All the sutras are to be studied by the students from the अष्टाध्यायी. Here we shall advise the students to obtain the अष्टाध्यायीभाष्य[1] (published by the Vedic Yantralaya, Ajmer), both the parts. Besides, the काशिका must be there with the students. Here prior to the प्रत्युदाहरण i.e. upto the उदाहरण and their सिद्धि the subject falls within the jurisdiction of the प्रथमावृत्ति. The advanced students must not even look at the काशिका for forther reference. Why should they bother themselves for nothing. After the उदाहरण the subject pertains to the द्वितीयावृत्ति. But in the काशिका the portion which is in contradiction to the महाभाष्य may be left out. The great use of the काशिका[2] is that all the sutras, their meanings and examples are to be found together which are not to be met anywhere elso. The students have had by now the idea of पदच्छेद and विभक्ति.

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1. The अष्टाध्यायी भाष्य प्रथमावृत्ति by the author is more useful than this, because the अष्टाध्यायीभाष्य of the Vedic Yantralaya is incomplete (only up to Book 3).

2. As the author's अष्टाध्यायी भाष्य (प्रथमावृत्ति) has since been published so there is no need of काशिका even.

They themselves can understand or consult the teacher in case of any difficulty. Of course, the idea of the अधिकार and अनुवृत्ति must be had side by side from the bare Ashtadhyayi, published by the Gurukul, Bindaban,[1] in the sutras already read. The signs should be marked on the मूल अष्टाध्यायी published by Ramlal Kapoor Trust. There is some mystery behind it. It is our experience that the daily practice on this अष्टाध्यायी is especially helpful both to those who have learnt the अष्टाध्यायी by heart as well as those who have not.

As for the procedure after भू and एध्, those who are effecient can finish the 10 गणs within two months, because they have already done about 150 sutras in this connection. But those who are unable to do so much may be asked to do 300 roots which are very common. Out of these 125 of भ्वादिगण and the remaining 175 of all the rest गणs. It should be noted that there are 300 new sutras which are to be done. Therefore, in two months, if not all, at least 200 sutras can be finished very easily. The वार्त्तिकs may be left out. The subject of the roots is very important. The more the one is profecient in it, the more one will be able to understand the Sanskrit Books, to translate and to write Sanskrit. In short, the more the subject of the roots

1. This मूल अष्टाध्यायी is very useful. We have arranged to supply hundred of its copies to the students. This book was getting rotten and it was made use of. Now it is entirely unavoiable. The Bindaban people are not prepared to reprint it. It appears we shall have to bring out a correct edition thereof. At present the book is not to be had at any cost.

has been done, the more useful it will be. All these roots should be conjugated with 15 affixes as mention·d in the Lesson No. 16. The student should be able to know the roots and the Conjugational forms of the verbs which have been used in a Sanskrit Reader as also their ordinary सिद्धि. The teacher while teaching should explain this matter to the student. The same is worth noting in the case of सुबन्त the substantatives also. We believe the student will be able to understand himself further in this connection and only a little help from the teacher is desirable The student will be able to make the forms in the 10 Conjugational tenses (and moods) and the 15 main कृदन्त प्रत्ययs by seeing the list. He may find some difficulty here and there and the same will be removed with the help of the teacher.

(9) कृदन्त प्रकरण

After this the student should recapitulate the Lesson No. 26, 27, 28 and 29 and read the affixes which are frequently met with. Out of these the student has already read 150 sutras and the remaining 300 sutras which are important should also be taught. About the कृदन्त one important thing is to be understood viz. तत्रोपपदं सप्तमीस्थम् (3.1.92). This sutra says that तत्र from here up to the धातु अधिकार running up to 3.4.117, the word implied in a term exhibited in the Locative Case is called उपपद. For example कर्मण्यण् (3.2.1) (कर्मणि 7.1, अण् 1.1). when the object is उपपद the affix अण् comes after a verbal root as कुम्भं करोति=कुम्भकारः; कटं करोति= कटकारः which mean 'the maker of pitcher' and 'the maker of mat' respectively. In वयसि च (3.2,10) there is

अनुवृत्ति of हरतेः, अच् and कर्मणि. The sutra means to say कर्मणि उपपदे हरतेः धातोः वयसि च अच् प्रत्ययः (भवति) परश्च= the affix अच् comes after the verb हृ when the object is in composition with it and when the meaning of the word to be formed is descriptive of age. Here कर्मणि means 'when the object is in composition with it'. Though वयसि is in the 7th (Locative) case, it does not mean here वयस् being उपपद but वयस्=descriptive of age (the condition of human body as dependent upon time) then the affix अच् is added. Therefore as there is अनुवृत्ति of कर्मणि it means—when the object is in composition with it. In वयसि there is no connection with उपपद. In this way this thing should be explained here and there through the sutras. The student should himself see this in the अष्टाध्यायी भाष्य. This topic should be done so as to enable the student himself to speak in Sanskrit and enthuse him practise writing day by day. The sutras on this topic are at one place viz. from sutra धातोः 3.1.91 to 3.4.117. The student has already read many sutras in the course of सिद्धि and a new sutra may be met with occasionally here and there. This topic is regarded as the spirit of the Grammar and therefore of great importance. It should take 20 days.

(10) स्त्री प्रत्यय and तद्धित प्रकरण

In this connection the students should again see the Lesson Nos. 30 and 31. In the स्त्री प्रकरण there are about 25 sutras which are important and they should be taught. In तद्धित the उत्सर्ग sutras should be taught leaving aside those which are not very common. About 100 sutras may be done. The sutras may be selected in view of the necessary उदाहरण (examples).

Reealy speaking, the तद्धित प्रकरण is of great importance. From the historical point of view this topic has much utility. Those who regard the तद्धित प्रकरण as useless are greatly mistaken. Here we have allotted 5 days for the तद्धित and 2 days for the स्त्री प्रत्यय, in all 7 days. We have to teach 125 sutras within this period.

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Some Necessary Instructions

(1) Some people enquire about the initial 44 lessons as to whether they have been written with the student's point of view or that of the teacher. In this connection we have to state that they have been prepared principally with the student's point of view If the students will read them in consecutive order they will find them easy and there will be no diffiiculty in following them. In the classes arranged according to our scheme, whether in Kashi or outside, the student who has studied these 44 lessons can himself read a lot. But the best thing is if the 44 lessons are read under the author's guidance. Since this opportunity is not available to everyone, the student should inform by correspondence his age, ability in Hindi or any other language, his knowledge of Sanskrit, what books have been read and when. What is the qualification in sanskrit of the teacher under whom they want to study, whether he knows the Ashtadhyayi by heart or not, whether he will teach free or will charge any fee and howmuch time he will spare for teaching etc. should be mentioned fully. After studying the 44 lessons, many teachers may possibly be found who will be able to teach the 5 month lessons introduced by us. But here the full account of the teaching for the first two months should be informed to us in writing so that it may be helpful. It is necessary that those who want to study our course or scheme should have love for and confidence in it. There

may, no doubt, be difficulty about the 44 lessons but the same can be removed by correspondence. Keeping these things in view we have tried to give necessary instructions to the teacher here and there. This six months course for the grown-ups without the help of the teacher is no doubt very laborious, not impossible, for self study. Therefore, we have generally written these 44 lessons keeping both (the students and the teacher) in view.

(2) If there is any query in connection with the five month lessons the students may ask us. In this connection the full information about the teacher and the taught will be with us, then alone we shall be able to give instructions.

(3) If any sutras outside this Simplified Method or in the five Months Course are to be followed, they should be understood from the अष्टाध्यायी in the order of पदच्छेद, विभक्ति, समास etc knowing the अधिकार and अनुवृत्ति and not from the नामिक, आख्यातिक etc. which may, however be consulted later on.

(4) At places we have quoted only the Sutras with out giving their विभक्ति, पदच्छेद etc. because only the work of the sutras is intended to be told there. If full information is required it will be found later on. The students may themselves know the विभक्ति and वचन of these sutras or may consult the teacher in the matter.

(5) One thing more is to be understood from the point of view of the grown-up students. If they begin to study the sutras with अनुवृत्ति, अर्थ, सिद्धि etc. from the begi-

nning and leave, in the mean time, such sutras which are not very frequently used and read only 1100 or 1500 sutras even they will not be able to follow the सिद्धि, because they have not learnt the अष्टाध्यायी by heart. Even if they leave the सिद्धि and go knowing as to what work the sutra has done in the examples, even then it will take one year while they have to devote only 6 month time for it. Therefore, our method of 44 Lessons is easy and accessible.

Even after studying for one year as mentioned above, the students will have to fall back up to our 44 Lessons It will, therefore, be better if they learn the अष्टाध्यायी by heart in any way and read it according to the प्रथमावृत्ति as mentioned by us when there will be no necessity of leaving any sutras.

(6) Now as for the children of 10 or 11 years, who have learnt the अष्टाध्यायी by heart, they should necessarily be taught all the sutras according to the method of the प्रथमावृत्ति as mentioned by us under a separate heading at the end of the 44 lessons. In our opinion it is not proper to teach the sutras without the order of the अष्टाध्यायी to the children who have not learnt it by heart. I he children who have not learnt the अष्टाध्यायी by heart must not be taught at all. If however they follow up our 44 lessons, the प्रथमावृत्ति will be very easy and fully grasped by them.

(7) The six months students must keep this in mind that when the teacher and the taught of the कौमुदी system meet they try to put the question which they have learnt by rote, though they are not aware of the

meaning of the sutra, the example and the work done by the sutra in the example etc.. They should not be afraid of such questions. First they should be asked the meaning of the sutras and then how that meaning has been arrived at there. Then they should be told that there is no शंका समाधान in the प्रथमावृत्ति but the same is taught in the द्वितीयावृत्ति. This is not covered by the 6 Month Course.

The student should never be disheartened by such things. If our 20 day student puts a question to them as to what the meaning of a certain sutra is and how it has been arrived at, they will certainly not be able to answer. But we have not to disparage any one. Of course, putting of questions for the sake of knowledge is another thing. They perform the सिद्धि by an artificial method (learned by rote), but on the other hand our student does it by the natural means. He knows what sutra will follow it and why.

(8) The students may ask by correspondence about any difficulty they have in this Easiest Method of ours. We shall try to explain the matter to them by letters. They must write to us if they have any difficulty. If necessary their questions along with our answers will be published in the वेदवाणी. The questioner must state his full particulars, age, knowledge of other language, what has been read in Sanskrit, the qualification of the teacher, whether अष्टाध्यायी has been learnt by heart, so that proper and appropriate answers may be given. This arrangement is for the students only and so they should make use of the same. No attention, however, will be paid to the useless letters.

(9) There is one more suggestion. In the 5 Month Course in the former 10 topics from pages 314 to 323. the sutras of nearly all the books (अध्यायस) have come. If the students are prepared to do other necessary sutras of अंगाधिकार the same may be done. They may also do the सेट् and अनिट् प्रकरण of the 2nd Chapter of the 7th Book and in the end त्यदादीनामः (7.2.102) प्रकरण. Some sutras of the अभ्यास प्रकरण of VII. 4 may also be done.

The main object of all this is that the students may be able to undetstand themselves (without the help of teacher) the अर्थ, उदाहरण and सिद्धि of the sutras, which they have not read, with the help of the काशिका[1] or वेदाङ्ग प्रकाश. In our opinion they must be able to do so. If they have at any time to ask any body, it is not objectionable. By studying for 6 months through this scheme the student will be able to stand on his own legs and to read any subject he likes.

In this way we have presented, for the benefit of those interested to learn Sanskrit, the Easiest Course to learn Sanskrit in 6 months without cramming through the Ashtadhyayi method. We had to undergo many difficulties due to lack of time. We being alone we had to confront many obstacls in such works.

The Vedavani shouid have been ready by today being the 20th September[2]. I am writing these lines

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1. Full help may be received from the author's अष्टाध्यायी भाष्य.

2. The above is the date of the First Edition, when the Veda Vani used to be published from Benares. The press copy

(during the last six issues the articles have been written under similar circumstances), I have not had time enough to revise it. The composing began on 20th Sept. 1955 and this series also began, so the writing became unavoidable. The proper thing would have been that the writing work should have been done at some leisure time. If it was once revised, it would have been better. In case this procedure was followed, it was possible that these articles would never have seen the light of the day. What could have been done is indeed a great achievement. The alterations and additions will follow. It should be noted that what I teach has been generally written. Due to haste and inattention there occurred some mistakes at certain places in printing, proof reading and writing and the same have been corrected. Still if some gentlemen will point out some mistakes or offer some suggestions in good faith the same will be considered and accepted if found in order. But those who will criticize merely on account of hetred and jealousy, no attention will be paid to such carping.

If those gentlemen who are interested in Sanskrit will derive benefit in this manner, will utilise this Easiest Course based on the Ashtadhyayi Method and will vigorously propagate this scheme themselves and through others, we shall consider this little endeavour of ours as successful.

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of the Second Edition was ready by 23rd June 1957 and given to the press on 31-7-57. The press copy of the Third Edition was prepared on the Guru Purnima on 17-7-62 and given to the press. The Fourth Edition was published in March 1968. This is the Fifth Edition.

Appendix No. 1.

Chart for the practice of Sandhi

Special Instructions.

As regards the sutras which have not come in your book but have occurred in the examples given further you may refer to the अष्टाध्यायी or the सन्धि विषय and understand the same. The whole of the सन्धि प्रकरण can well be grasped from the सन्धि विषय by making पदच्छेद in the अष्टाध्यायी without any difficulty. Whatever difficulty there was has been removed in the 44 lessons and so what more difficulty can remain now ?

How to consult the Sandhi Chart—Place your hand on the sutra and hide the example with a piece of paper. Looking at the विग्रह the student should think for himself as to what will be the form of the सन्धि. Then he should see whether the form made by him is correct or not. He should think himself as to what sutra will be applied in the सन्धि and then compare it with his own. It is also possible that one person may put a question and another may answer it.

In अच् (vowel) सन्धि and हल् (consonant) सन्धि the coalitions which are very frequent have been shown. It is certain that by practising on the Chart will prove very helpful. There is no cramming. But those who cram or ask others to cram may be considered

as the greatest fools, because a wise man will not resort to it.

We have knowingly not given meanings of all the sutras. Those sutras of सन्धि which have not been read may be learnt or taught in a week or 10 days at the most. After reading the 44 lessons one is capable of doing so. One who has practised on the Sandhi Chart will never commit any mistake. This depends on the practice. We may state that we have found that out of 300 candidates for the Shastri examinations only 20-25 were correct, while the rest were committing blunders in respect of सन्धि. The same is the state of affairs in the examinations. To commit a सन्धि mistake in writing is considered to be a blunder and so it is. We hope this Chart of ours will be very helpful in this respect. If a student finds any difficulty he may write to us in the matter.

—:o:—

अच् सन्धिः

(१) अ आ

विग्रह सन्धि	सूत्र निर्देश
तव+अत्र=तवात्र	अकः सवर्णे दीर्घः (6.1.97)
वेद+आदिः=वेदादिः	,,
विद्या+अत्र=विद्यात्र	,,
विद्या+आलयः=विद्यालयः	,,
देव+इन्द्रः=देवेन्द्रः	आद् गुणः (6.1.84)
परम+ईश्वरः=परमेश्वरः	,,
माला+इयम्=मालेयम्	,,

विद्या+ईश्वरः=विद्येश्वरः	आद् गुणः (6.1.84)
तव+उष्ट्रः=तवोष्ट्रः	,,
विद्या+उत्तमा=विद्योत्तमा	,,
मम+ऊहा=ममोहा	,,
विद्या+ऊहा=विद्योहा	,,
ब्रह्म+ऋषिः=ब्रह्मर्षिः[1]	,,
उप+ऋच्छति=उपार्च्छति[1]	उपसर्गादृति धातौ (6.1.88)
महा+ऋषिः=महर्षिः[1]	आद् गुणः (6.1.84)
तव+ऋकारः=तवर्कारः	,,
माला+ऋकारः=मालर्कारः	,,
तव+एकः=तवैकः	वृद्धिरेचि (6.1.85)
उप+एलयति=उपेलयति	एङि पररूपम् (6.1.91)
माला+एका=मालैका	वृद्धिरेचि (6,1.85)
परम+ऐश्वर्यम्=परमैश्वर्यम्	,,
विद्या+ऐश्वर्यम्=विद्यैश्वर्यम्	,,
मम+ओदनः=ममौदनः	,,
माला+ओदनः=मालौदनः	,,
तव+औपगवः=तवौपगवः	,,
रामा+औपगवः=रामौपगवः	,,

(2) इ, ई

यदि+अपि=यद्यपि	इको यणचि (6.1.74)
यदि+आकांक्षति=यद्याकांक्षति	,,
यदि+इदम्=यदीदम्	अकः सवर्णे दीर्घः (6.1.97)
यदि+ईश्वरः=यदीश्वरः	,,
यदि+उक्तम्=यद्युक्तम्	इको यणचि (6.1.74)
यदि+ऊहा=यद्यूहा	,,
यदि+ऋणम्=यद्यृणम्	,,
यदि+लृकारः=यद्लृकारः	,,
यदि+एकः=यद्येकः	,,

1. Here by उरण् रपरः (1.1.50) रपर is substituted after गुण वृद्धि.

यदि+ऐश्वर्यम्=यद्यैश्वर्यम्	इको यणचि (6.1.74)
यदि+ओदनः=यद्योदनः	,,
यदि+औपगवः=यद्यौपगवः	,,
कुमारी+अत्र=कुमार्यत्र	,,
कुमारी+आनयति=कुमार्यानयति	,,
कुमारी+इयम्=कुमारीयम्	अकः सवर्णे दीर्घः (6.1.97)
अग्नी (1.2)+इमौ=अग्नी इमौ	ईदूदेद्द्विवचनं प्रगृह्यम् (1.1.11) प्लुतप्रगृह्या अचि नित्यम् (6.1.121)
कुमारी+ईशः=कुमारीशः	अकः सवर्णे दीर्घः (6.1.97)
कुमारी+उक्तवती=कुमार्युक्तवती	इको यणचि (6.1.74)
कुमारी+ऊहा=कुमार्यूहा	,,
कुमारी+ऋणम्=कुमार्यृणम्	,,
कुमारी+ऌकारः=कुमार्य्ऌकारः	,,
कुमारी+ऐश्वर्यम्=कुमार्यैश्वर्यम्	,,
कुमारी+ओदनः=कुमार्योदनः	,,
कुमारी+औपगवः=कुमार्यौपगवः	,,

(3) उ, ऊ

मधु+अत्र=मध्वत्र	,,
मधु+आम्रम्=मध्वाम्रम्	,,
वधू+अलंकारः=वध्वलंकारः	,,
भू+आदिः=भ्वादिः	,,
वधू+आलयः=वध्वालयः	,,
मधु+इदम्=मध्विदम्	,,
वधू+इच्छा=वध्विच्छा	,,
मधु+ईशः=मध्वीशः	,,
वधूः+ईशः=वध्वीशः	,,
मधु+उदकम्=मधूदकम्	अकः सवर्णे दीर्घः (6.1.97)
चमू+उत्तमा=चमूत्तमा	,,
मधु+ऊहति=मधूहति	,,
वधू+ऊहा=वधूहा	,,

मधु+ऋच्छति=मध्वृच्छति	इको यणचि (6.1.74)
वधू+ऋणम्=वध्वृणम्	,,
मधु+लृकारः=मध्व्लृकारः	,,
वधू+लृकारः=वध्व्लृकारः	,,
मधु+एकम्=मध्वेकम्	,,
वधू+एका=वध्वेका	,,
मधु+ऐश्वर्यम्=मध्वैश्वर्यम्	,,
वधू+ऐश्वर्यम्=वध्वैश्वर्यम्	,,
वायू+इमौ=वायू इमौ	ईदूदेद्द्विवचनं प्रगृह्यम् (1.1.11) प्लुतप्रगृह्या अचि नित्यम् (6.1.121)

(4) ऋ

कर्तृ+अत्र=कर्त्रत्र	इको यणचि (6.1.74)
पितृ+आलयः=पित्रालयः	,,
पितृ+इच्छा=पित्रिच्छा	,,
पितृ+ईशः=पित्रीशः	,,
पितृ+उदकम्=पित्रुदकम्	,,
पितृ+ऊहा=पित्रूहा	,,
पितृ+ऋणम्=पितॄणम्	अकः सवर्णे दीर्घः (6.1.97)
पितृ+एकः=पित्रेकः	इको यणचि (6.1.74)
पितृ+ऐश्वर्यम्=पित्रैश्वर्यम्	,,
पितृ+ओदनः=पित्रोदनः	,,
पितृ+औपगवः=पित्रौपगवः	,,

(5) ए (पदान्त)

गृहे+अत्र=गृहेऽत्र	एङः पदान्तादति (6.1.105)
गृहे+आनय=गृह आनय	एचोऽयवायावः (6.1.75) लोपः शाकल्यस्य (8.3.19)
गृहे+इदम्=गृह इदम्	,,
माले+इमे=माले इमे	ईदूदेद्द्विवचनं प्रगृह्यम् (1.1.11,) प्लुतप्रगृह्या अचि नित्यम् (6.1.121)

गृहे+ईश्वरः=गृह ईश्वरः	एचोऽयवायावः (6.1.75) लोपः शाकल्यस्य (8.3.19)
गृहे+उक्तम्=गृह उक्तम्	"
गृहे+ऊर्णा=गृह ऊर्णा	"
गृहे+=ऋषिः=गृह ऋषिः	"
गृहे+ऋकारः=गृह ऋकारः	"
गृह+लृकारः=गृह लृकारः	"
गृहे+एकः=गृह एकः	"
गृहे+ऐश्वर्यम्=गृह ऐश्वर्यम्	"
गृहे+ओदनः=गृह ओदनः	"
गृहे+औपगवः=गृह औपगवः	"

(6) ऐ (A) अपदान्त

चि+अक=चै+अक=चायक=चायकः	एचोऽयवायावः (6.1.75)
चि+णिच्=चै इ=चायि तृच्=चायितृ	"

ऐ (B) पदान्त

विद्यायै+अत्र=विद्यायायत्र	एचोऽयवायावः (6.1.75)
विद्यायै+आयन=विद्यायायानय	"
विद्यायै+इदम्=विद्यायायिदम्	"
विद्यायै+ईशः=विद्यायायीशः	"
विद्यायै+उक्तम्=विद्यायायुक्तम्	"
विद्यायै+ऊहा=विद्यायायूहा	"
विद्यायै+ऋणम्=विद्यायायृणम्	"
विद्यायै+लृकारः=विद्यायाय्लृकारः	"
विद्यायै+एकः=विद्यायायेकः	"
विद्यायै+ऐश्वर्यम्=विद्यायायंश्वर्यम्	"
विद्यायै+ओदनः=विद्यायायोदनः	"
विद्यायै+औपगवः=विद्यायायौपगवः	"

(7) (A) ओ अपदान्त

भू+शप्=भो अ=भव तिप्=भवति	"
भू+इट्+तृच्=भो इतृ=भवितृ	"

(B) ओ पदान्त

वायो+अत्र=वायोऽत्र — एङः पदान्तादति (6.1.105)
वायो+आयाहि=वायवायाहि — एचोऽयवायावः (6.1.75)
वायो+इदम्=वायविदम् — ,,
वायो+इति=वायविति, वायो इति — ,, सम्बुद्धौ० (1.1.16)
वायो+ईश्वरः=वायवीश्वरः — ,,
वायो+उदकम्=वायवुदकम् — ,,
वायो+उहा+वायवूहा — ,,
वायो+ऋषि=वायवृषिः — ,,
वायो+एकः=वायवेकः — ,,
वायो+ऐश्वर्यम्=वायवैश्वर्यम् — ,,
वायो+ओदनः=वायवोदनः — ,,
वायो+औपगवः=वायवौपगवः — ,,

(8) औ (A) अपदान्त

भू+घञ्=भौ अ=भावः — एचोऽयवायावः (6.1.75)
पू+ण्वुल्=पौ अक=पावकः — ,,
नौ+ठक्=नौ इक=नाविकः — ,,

औ (B) पदान्त

बालकौ+अत्र=बालकावत्र — एचोऽयवायावः (6.1.75)
तङानौ+आत्मनेपदम्=तङानावात्मनेपदम् — ,,
बालकौ+इमौ=बालकाविमौ — ,,
बालकौ+ईहेते=बालकावीहेते — ,,
बालकौ+उक्तवन्तौ=बालकावुक्तवन्तौ — ,,
बालकौ+ऊचतुः=बालकावूचतुः — ,,
बालकौ+ऋणम्=बालकावृणम् — ,,
बालकौ+एधेते=बालकावेधेते — ,,
बालकौ+ऐच्छताम्=बालकावैच्छताम् — ,,
बालकौ+ओदनम्=बालकावोदनम् — ,,
बालकौ+औपगवः=बालकावौपगवः — ,,

इति अच् सन्धि

हल्स्वरसन्धिः

Before all the following cases first there is कुत्व by चोः कुः (8.2.30) and then गकार by झलां जशोऽन्ते (8.2.39).

वाच्+अत्र=वाक्+अत्र =वाग्+अत्र=वागत्र
वाच्+आगच्छति=वाक् आगच्छति =वाग्+आगच्छति=वागागच्छति
वाच्+इति=वाक्+इति =वाग्+इति=वागिति
वाच्+ईशः=वाक्+ईशः =वाग्+ईशः=वागीशः
वाच्+उक्ता वाक्+उक्ता =वाग्+उक्ता=वागुक्ता
वाच्+ऊहा=वाक्+ऊहा =वाग्+ऊहा=वागूहा
वाच्+ऋषिः=वाक्+ऋषिः =वाग्+ऋषिः=वागृषिः
वाच्+लृकारः=वाक्+लृकारः =वाग्लृकारः
वाच्+एका=वाक्+एका =वागेका
वाच्+ऐश्वर्यम्=वाक्+ऐश्वर्यम् =वागैश्वर्यम्
वाच्+ओजः=वाक्+ओजः =वागोजः
वाच्+औपगवः=वाक्+औपगवः =वागौपगवः

In the same way in ऋत्विज्+अत्र=ऋत्विगत्र, सरट्+अत्र =सरडत्र, प्रष्ठवाट्+इति=प्रष्ठवाडिति, मरुत्+अत्र=मरुदत्र, समिध्+अत्र=समिदत्र, समिध्+आधानम्=समिदाधानम्, सुप्+अन्तः=सुबन्तः, ककुभ्+अत्र=ककुबत्र etc. coalition should be understood by 8.2.39. In प्रातर्+अत्र=प्रातरत्र, पुनर्+इह=पुनरिह, झय्+आदि=झयादि, सम्+अवैति=समवैति etc. no sutra is employed. हल् and अच् coalasce with each other.

—:—

हल्सन्धिः

ग्रामम्+याति=ग्रामं याति मोऽनुस्वारः 8.3.23
मीमान्+सते=मीमांसते नश्चापदान्तस्य झलि 8.3.24
यशान्+सि=यशांसि ,,
पुम्+सु=पुंसु ,,

सम्+याति=संयाति	मोऽनुस्वारः 8.3.23
सम्+राट्=सम्राट्	मो राजि समः क्वौ 8.3.25
किम्+ह्मलयति=किम्ह्मलयति, किं ह्मलयति	हे मपरे वा 8.3.26
किम्+ह्नुते=किन् ह्नुते, किं ह्नुते	नपरे नः 8.4.27
अंकः=अङ्कः	अनुस्वारस्य ययि परसवर्णः 8.4.57
अंचनम्=अञ्चनम्	,,
चंडः=चण्डः	,,
कंपनम्=कम्पनम्	,,
कटम्+करोति=कटङ्करोति, कटं करोति	8.3.23; वा पदान्तस्य 8.4.58
बालम्+चेतयति=बालञ्चेतयति, बालं चेतयति	,,
ग्रामम्+टीकते=ग्रामण्टीकते ग्रामं टीकते	,,
अग्निचित्+लुनाति=अग्निचिल्लुनाति	तोर्लि 8.4.59
विद्युत्+लेलायते=विद्युल्लेलायते	,,
भवान्+लक्षयति=भवांल्लक्षयति	,,
उदङ्+शेते=उदङ्क्शेते, उदङ्शेते	ङ्णोः कुक्टुक् शरि 8.3.28
उदङ्+षष्ठः=उदङ्क्षष्ठः, उदङ्षष्ठः	,,
उदङ्+सुनोति=उदङ्क्सुनोति, उदङ्सुनोति	,,
मधुलिट्+सीयते=मधुलिट्त्सीयते, मधुलिट्सीयते	डः सि धुट् 8.3.29
भवान्+सुनोति=भवान्त्सुनोति, भवान् सुनोति	नश्च 8.3.30
भवान्+शेते=भवाञ्च्छेते, भवान् शेते	शि तुक् 8.3.31
तिङ्+अतिङ्=तिङ्ङतिङ्	ङमो ह्रस्वादचि ङमुण् नित्यम् 8.3.32
उदङ्+आस्ते=उदङ्ङास्ते	,,
प्रवण्+आस्ते=प्रवण्णास्ते	,,
तस्मिन्+इति=तस्मिन्निति	,,
शम्+उ+अस्तु=शम्वस्तु, शम् उ अस्तु	मय उञो वो वा 8.3.33
इ+छति=इच्छति	छे च 6.1.71
आ+छादयति=आच्छादयति	आङ्माङोश्च 6.1.72

ह्री+छति=ह्रीच्छति
दीर्घात् पदान्ताद्वा 6.1.73
गायत्री+छन्दः=गायत्रीच्छन्दः, गायत्री छन्दः ,, ,,
विष्णुमित्रस्+शोभते=विष्णुमित्रश्शोभते स्तोः श्चुना श्चुः 8.4.39
देवदत्तस्+चलति=देवदत्तश्चलति ,,
अग्निचित्+शेते=अग्निचिच्छेते ,, शश्छोऽटि 8.4.62
पुरुषम्+षष्ठः =पुरुषष्ठः ष्टुना ष्टुः 8.4.40
पुरुषस्+टीकते=पुरुषष्टीकते ,,
शूद्रस्+टलति+शूद्रष्टलति ,,
योषित्+टलति=योषिट्टलति ,,
षट्+सन्ति=षट् सन्ति न पदान्ताट्टोरनाम् 8.4.41
षट्+नाम् =षण्णाम् ,,
योषित्+षण्ढः=योषित्षण्ढः तोः षि 8.4.42
प्रछ्+नः=प्रश्+न=प्रश्नः शात् 8.4.43
वाक्+नमति=वाङ्नमति, वाग्नमति यरोऽनुनासिकेऽनुनासिको वा 8.4.44

कार्+यम्=कार्यम्, कार्य्यम् अचो रहाभ्यां द्वे 8.4.45
दधि+अत्र=दध्यत्र, दद्ध्यत्र अनचि च 8.4.46
उद्+स्थानम्=उत्थानम् उदः स्थास्तम्भोः पूर्वस्य 8.4.60
वाक्+हसति =वाग्घसति, वाग्हसति झयो होऽन्यतरस्याम् 8.4.61
वाक्+शेते=वाक् छेते, वाक् शेते शश्छोऽटि 8.4.62

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विसर्गसन्धिः

पुरुषः+अत्र=पुरुषो अत्र पुरुषोऽत्र अतो रोरप्लुतादप्लुते (6.1.106), एङः पदान्तादति (6.1.105)
पुरुषः+आगच्छति=पुरुष आगच्छति भोभगोअघोअपूर्वस्य योऽशि(8.3.17) लोपः शाकल्यस्य (8.3.19)[1]
पुरुषः+इच्छति=पुरुष इच्छति ,, ,,

1. In the following cases both sutras are used respectively. It should be noted.

पुरुषः+ईश्वरः=पुरुष ईश्वरः	भोभगोअघोअपूर्वस्य योऽशि (8.3.17) लोपः शाकल्यस्य (8·3.19)
पुरुषः+उत्तमः=पुरुष उत्तमः	,, ,,
पुरुषः+ऊहते=पुरुष ऊहते	,, ,,
पुरुषः+ऋच्छति=पुरुष ऋच्छति	,, ,,
पुरुषः+एति=पुरुष एति	,, ,,
पुरुषः+ऐश्वर्यम्=पुरुष ऐश्वर्यम्	,, ,,
पुरुषः+ओदनम्=पुरुष ओदनम्	,, ,,
पुरुषः+औहत=पुरुष औहत	,, ,,
पुरुषाः+अत्र=पुरुषा अत्र	,, ,,
पुरुषाः+आगताः=पुरुषा आगताः	,, ,,
पुरुषाः+इच्छन्ति=पुरुषा इच्छन्ति	,,
पुरुषाः+ईश्वरम्=पुरुषा ईश्वरम्	,, ,,
पुरुषाः+उत्तमाः=पुरुषा उत्तमाः	,, ,,
पुरुषाः+ऊहन्ते=पुरुषा ऊहन्ते	,, ,,
पुरुषाः+ऋच्छन्ति=पुरुषा ऋच्छन्ति	,, ,,
पुरुषाः+एधन्ते=पुरुषा एधन्ते	,, ,,
पुरुषाः+ऐश्वर्यम्=पुरुषा ऐश्वर्यम्	,, ,,
पुरुषाः+ओदनम्=पुरुषा ओदनम्	,, ,,
पुरुषाः+औपगवम्=पुरुषा औपगवम्	,, ,,
अग्निः+अत्र=अग्निरत्र	No sutra is applied[1]
वायुः+अत्र=वायुरत्र	,,
अग्निः+आगच्छति=अग्निरागच्छति	,,
अग्नि.+उक्तवान्=अग्निरुक्तवान्	,,
अग्निः+ईश्वरः=अग्निरीश्वरः	,,
अग्निः+एति=अग्निरेति	,,
वायुः+ओदनम्=वायुरोदनम्	,,

1. In fact, अग्निर् अत्र and in all other cases Visarjaniya is substituted for र् before a खर् consonant or when there is a Pause र् coalesces with the next word. विसर्ग has been kept just for general information.

वधूः+आयाति=वधूरायाति — No sutra is applied.[1]

नौः+आगच्छति=नौरागच्छति — ,,

पुरुषः+करोति=पुरुषᳵकरोति, पुरुषःकरोति — कुप्वोःᳵकᳶपौ च 8.3.37

बालः+खादति=बालᳵखादति, बालः खादति — ,,

बालः+गच्छति=बालो गच्छति — हशि च 6.1.110, आद् गुणः 6.1.84

बालः+घघति=बालो घघति — ,, ,, ,, ,,

पुरुषः+चेतति=पुरुषस् चेतति=पुरुषश्चेतति — विसर्जनीयस्य सः 8.3.34, स्तोः श्चुना श्चुः 8.4.39

पुरुषः+छादयति=पुरुषस् छादयति=पुरुषश्छादयति — ,,

पुरुषः+जानाति=पुरुषो जानाति — हशि च 6.1.110, आद् गुणः 6.1.84

पुरुषः+टीकते=पुरुषष्टीकते — ष्टुना ष्टुः 8.4.40

उक्तः+ठकारः=उक्तष्ठकारः — ,,

पुरुषः+तरति=पुरुषस्तरति — विसर्जनीयस्य सः 8.3 34

उक्तः+थकारः=उक्तस्थकारः — ,,

पुरुषः+ददाति=पुरुषो ददाति — हशि च 6.1.110 आद् गुणः 6.1.84

पुरुषः+पठति पुरुषᳶपठति पुरुषः पठति, — कुप्वोःᳵकᳶपौ च 8.3.37

पुरुषः+फलति=पुरुषᳶफलति, पुरुषः फलति — ,,

पुरुषः+बलम्=पुरुषो बलम् — हशि च 6.1.110, आद् गुणः 6.1.84

पुरुषः+भवति=पुरुषो भवति — ,, ,,

पुरुषः+याति=पुरुषो याति — ,, ,,

पुरुषः+शेते=पुरुषस् शेते=पुरुषः शेते, — वा शरि 8.3 36

पुरुषश्शेते — स्तोः श्चुना श्चुः 8.4.39

कवयः+षट्=कवयः षट्, कवयष्षट्, वा शरि 8.3.36, ष्टुना ष्टुः 8.4.40

यशः+कल्पम्=यशस्कल्पम् — सोऽपदादौ 8.3.38

अयः+पाशम्=अयस्पाशम् — ,, ,,

पुनः+कल्पम्=पुनः कल्पम् — अनव्ययस्य 8.3.38 (वा०)

पयः+काम्यति=पयस्काम्यति — सोऽपदादौ 3.8.38

यशः+काम्यति=यशस्काम्यति — ,,

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1. Vide note 1. page 340.

पुरुषाः+कुर्वन्ति=पुरुषा⌣कुर्वन्ति, पुरुषाः कुर्वन्ति कुप्वोः⌣क⌣पौ च 8.3.37

पुरुषाः+खादन्ति=पुरुषा⌣खादन्ति ,, ,,
पुरुषाः खादन्ति

पुरुषाः+गच्छन्ति=पुरुषा गच्छन्ति 8.3.17, हलि सर्वेषाम् 8.3.22

पुरुषाः+घघन्ति=पुरुषा घघन्ति, ,, ,, ,,

पुरुषाः+चलन्ति=पुरुषाश्चलन्ति ,, विसर्जनीयस्य सः 8.3.34
स्तोः श्चुना श्चुः 8.4.39

पुरुषाः+छादयन्ति=पुरुषाश्छादयन्ति ,, ,,

पुरुषाः+जानन्ति=पुरुषा जानन्ति 8.3.17, हलि सर्वेषाम् 8.3.22

पुरुषाः+टीकन्ते=पुरुषष्टीकन्ते विसर्जनीयस्य सः 8.3.34, ष्टुना ष्टुः 8.4.40

पुरुषाः+तरन्ति=पुरुषास्तरन्ति ,,

पुरुषाः+थकारम्=पुरुषास्थकारम् ,,

पुरुषाः+ददति=पुरुषा ददति 8.3.17, हलि सर्वेषाम् 8.3.22

पुरुषाः धावन्ति=पुरुषा धावन्ति ,, ,,

पुरुषाः+नृत्यन्ति=पुरुषा नृत्यन्ति ,, ,,

पुरुषाः+पठन्ति=पुरुषाः⌣पठन्ति, पुरुषाः पठन्ति कुप्वोः⌣क⌣पौ च 8.3.37

पुरुषाः+फलन्ति=पुरुषा⌣फलन्ति, पुरुषाः पलन्ति ,,

पुरुषाः+बाधन्ते=पुरुषा बाधन्ते 8.3·17, हलि सर्वेषाम् 8.3.22

पुरुषाः+भवन्ति=पुरुषा भवन्ति ,, ,, ,,

पुरुषाः+मन्यन्ते=पुरुषा मन्यन्ते ,, ,, ,,

पुरुषाः+यान्ति=पुरुषा यान्ति ,, ,, ,,

पुरुषाः+रमन्ते=पुरुषा रमन्ते ,, ,, ,,

पुरुषाः+लुनन्ति=पुरुषा लुनन्ति ,, ,, ,,

पुरुषाः+वपन्ति=पुरुषा वपन्ति ,, ,, ,,

पुरुषाः+शेरते=पुरुषाश्शेरते, विसर्जनीयस्य सः 8.3.34, स्तोः श्चुना श्चुः
पुरुषाः शेरते 8.4.39, वा शरि 8.3.36

पुरुषा +षट्=पुरुषाष्षट्, विसर्जनीयस्य सः 8.3.34, ष्टुना ष्टुः
पुरुषाः षट् 8.4.40, वा शरि 8.3.36

पुरुषाः+सुवन्ति=पुरुषास्सुवन्ति, ,, ,,
पुरुषाः सुवन्ति

पुरुषाः+हसन्ति=पुरुषा हसन्ति 8.3.17, हलि सर्वेषाम् 8.3.22
अग्निः+करोति=अग्नि ⌣क करोति कुप्वोः ⌣क ⌣पौ च 8.3.37
अग्निः करोति
अग्निः+खादति=अग्नि ⌣खादति " " "
अग्निः खादति
अग्निः+गच्छति=अग्निर्गच्छति विसर्जनीयस्य सः 8.3.34
स सजुषोरुः 8.2.66
अग्निः+घघति=अग्निर्घघति "
अग्निः+चलति=अग्निश्चलति " स्तोः श्चुना श्चुः 8.4.39
वायुः+चलति=वायुश्चलति " "
अग्निः+छादयति=अग्निश्छादयति " "
अग्निः+जानाति=अग्निर्जानाति
अग्निः+टीकते=अग्निष्टीकते विसर्जनीयस्य सः 8.3.34,
ष्टुना ष्टुः 8.4.40
वायुः+टीकते=वायुष्टीकते " "
कुमारीः[1]+गाययति=कुमारीर्गाययति
कुमारीः+पाठयति=कुमारी ⌣पाठयति, कुप्वोः ⌣क ⌣पौ च 8.3.37
कुमारीः पाठयति
कुमारीः+भोजयति=कुमारीर्भोजयति
कुमारीः+याजयति=कुमारीर्याजयति
कुमारीः+एति=कुमारीरेति
कुमारीः+ऐश्वर्यम्=कुमारीरैश्वर्यम्
कुमारीः+ओदनम्=कुमारीरोदनम्
नमः+कर्त्ता=नमस्कर्त्ता नमस्पुरसोर्गत्योः 8.3.40
पुरः+कृत्य=पुरस्कृत्य "
हविः+काम्यति=हविष्काम्यति इणः षः 8.3.39
हविः+पाशम्=हविष्पाशम् "
हविः+करोति=हविष्करोति, हविः करोति इसुसोः सामर्थ्ये 8.3.44

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1. Here every where कुमारीः is the Plural of the second case.

निर्+कृतम्=निष्कृतम् इदुदुपधस्य चाप्रत्ययस्य 8.3.41
निर्+पीतम्=निष्पीतम् ,,
आविः+कृतम्=आविष्कृतम् ,,
तिरः+कृतम्=तिरस्कृतम्, तिरः कृतम् तिरसोऽन्यतरस्याम् 8.3.42
द्विः+करोति=द्विष्करोति, द्विः करोति द्विस्त्रिश्चतुरिति कृत्वोऽर्थे 8.3.43
द्विः+पठति=द्विष्पठति, द्विः पठति ,,
त्रिः+करोति=त्रिष्करोति. त्रिः करोति ,,
त्रिः+पठति=त्रिष्पठति, त्रिः पठति ,,
चतुः+करोति=चतुष्करोति, चतुः करोति ,,
चतुः+पठति=चतुष्पठति, चतुः पठति ,,
सर्पिः+कुण्डिका=सर्पिष्कुण्डिका नित्यं समासेऽनुत्तरपदस्थस्य 8.3.45
अयः+कार=अयस्कारः अतः कृकमिकंसकुम्भपात्र० 8.3.46
अयः+कामः=अयस्कामः ,,
पयः+कुम्भः=पयस्कुम्भः ,,
पयः+पात्रम्=पयस्पात्रम् ,,
अधः+पदम्=अधस्पदम् अधःशिरसी पदे 8.3.47
शिरः पदम्=शिरस्पदम् ,,
भ्रातुः+पुत्रः=भ्रातुष्पुत्रः कस्कादिषु च 8.3.48
वाचः+पति=वाचस्पति षष्ठ्याः पतिपुत्रपृष्ठपार० 8.3,55
अहन्+भ्याम्=अहोभ्याम् अहन् 8.2.68
अहन्+रूपम्=अहोरूपम् ,,
अहन्+ददाति=अहर्ददाति रोऽसुपि 8.2.69
अहः+पतिः=अहर्पतिः, अहः पतिः अहरादीनां०(वा०),,
विद्वस्+आसनम्=विद्वदासनम् वसुस्रंसुध्वंस्वनडुहां दः 8 2.72
विद्वस्+भ्याम्=विद्वद्भ्याम् ,, ,,
देवान्+आसादयति=देवां आसादयति आतोऽटि नित्यम् 8.3.3
सम्+करोति=सम्+सुट्+करोति=संस्करोति, सम्परिभ्यां करोतौ भूषणे 6.1.132
उप+कुरुते=उप+सुट्+कुरुते=उपस्कुरुते उपात् प्रतियत्न० 6.1.14

स:+करोति=स करोति, एतत्तदोः सुलोपोऽकोरनञ्समासे हलि 6.1.128
एषः+करोति=एष करोति ,,
सः+खादति= स खादति ,,
एषः+खादति=एष खादति ,,
सः+गच्छति=स गच्छति ,,
एषः+गच्छति=एष गच्छति ,,
सः+घातयति=स घातयति ,,
एषः+घातयति=एष घाययति ,,
सः+चलति=स चलति ,,
एषः+चलति=एष चलति ,,
सः+छादयति=स छादयति ,,
एषः+छादयति=एष छादयति ,,
सः+जानाति=स जानाति ,,
एषः+जानाति=एष जानाति ,,
सः+टीकते=स टीकते ,,
एषः+टीकते=एष टीकते ,,
सः+तरति=स तरति ,,
एष +तर ति=एष तरति ,,
सः+ददाति=स ददाति ,,
सः+धावति=स धावति ,,
एषः+धावति=एष धावति ,,
सः+नमति=स नमति ,,
एषः+नमति=एष नमति ,,
सः+पठति=स पठति ,,
एषः+पठति=एष पठति ,,
सः+फलति=स फलति ,,
एषः+फलति=एष फलति ,,
सः+वालकः=स बालकः ,,
एषः+बालकः=एष वालकः ,,
सः+भवति=स भवति ,,
एषः+भवति=एष भवति ,,
सः+मन्यते=स मन्यते ,,

एष:+मन्यते=एष मन्यते, एतत्तदोः सुलोपोऽकोरनञ्समासे हलि 6.1.128
स:+याति=स याति ,,
एष:+याति=एष याति ,,
स:+रमते=स रमते ,,
एष:+रमते=एष रमते ,,
स:+लनाति=स लुनाति ,,
एष:+लुनाति=एष लुनाति ,,
स:+वदति=स वदति ,,
एष:+वदति=एष वदति ,,
सः+शेते=स शेते ,,
एष:+शेते=एष शेते ,,
स:+ष्ठीवति=स ष्ठीवति ,,
एष:+ष्ठीवति=एष ष्ठीवति ,,
सः+सुनोति=स सुनोति ,,
एष:+सुनोति=एष सुनोति ,,
स:+हसति=स हसति ,,
एष:+हसति=एष हसति ,,

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Appendix No. 2

A Short Synopsis of the subjects of the Ashtadhyayi

With a view to help the student (of less than 16 years of age) and the adult ones who have not learnt the Ashtadhyayi by heart, we give below a short synopsis as to which subject is treated where in the Ashtadhyayi. On knowing this the Ashtadhyayi will appear to be easily and completely grasped. The students should see and understand by having the Ashtadhyayi in hand. Without having the bare Ashtadhyayi in hand there will be no knowledge.

Book I

(1) 14 Pratyahara sutras.

(2) In the whole of the first chapter there are sutras regarding संज्ञा (substantatives), परिभाषा (explanation) and अतिदेश (extended application).

(3) In the Second Chapter from 1 to 16 the topic of कित्वत् and ङित्वत् is given. It is कित् whose क् is designated as इत्. That which is neither कित् nor ङित् it will be said to be like कित् or ङित्.

(4) Further from 1.2.27 to 40 there is the स्वर प्रकरण. From 41 to 50 there are substantative and other sutras. From 51 to 57 there is अशिष्य प्रकरण, from 58 to 63 about the Number and from 64 to 73 there is एकशेष प्रकरण.

(5) In the Third Chapter there is one धातु संज्ञा (Root-substantative), then sutras from 2 to 9 इत् संज्ञा प्रकरण, from 12 to 77 Atmanepada, from 78 to 93 Parasmaipada प्रकरण.

(6) In the Fourth Chapter, first two sutras are of परिभाषा, from 3 to 20 संज्ञा sutra, 21-22 are वचन sutras. Then from 23 to 55 Karaka प्रकरण, from 56 to 97 निपात, गति, उपसर्ग and कर्मप्रवचनीय संज्ञा प्रकरण, from 98 to 107 लकार प्रकरण and 108-109 are संज्ञा सूत्रs.

Book II

From 2.1.3 to 2.2.38 समास प्रकरण, from 2.3.1 to 73 विभक्ति प्रकरण, from 2.4.1 to 31 एकवचन नपुंसक प्रकरण, from 32 to 34 अन्वादेश प्रकरण, from 35 to 57 आर्धधातुक प्रकरण, from 58 to 74 लुक् प्रकरण and then there is one sutra of आदेश.

Book III

Upto 3.1.4 अधिकार and स्वर, from 3.1.5 to 31 सनादि प्रकरण, from 35 to 42 लिट्, from 43 to 66 लुङ्, from 67 to 86 सार्वधातुक प्रकरण, from 87 to 90 कर्मवत्, from 91 to 3.4.117 the affixes of धातोः अधिकार have been mentioned which consist of three viz कृत्, कृत्य and तिङ्, from 77 to 117 there is अधिकार of लस्य.

Book IV

From 4.1.1 the अधिकार of ङयाप्प्रातिपदिकात् upto 5.4.160 i.e. topic of prescribing affixes from प्रातिपदिक. Under it from 4.1.3 to 80 स्त्री प्रत्यय प्रकरण, from 76 to 5.4.160 तद्धित प्रकरण i.e. the arrangement of the तद्धित affixes. The तद्धित is divided as follows : from 4.1.92 to 176 अपत्य (in the sense of progeny), प्रत्यय विधान प्रकरण i.e. the तद्धित affixes are dealt with then तेन रक्तम्(4.2.1), संस्कृतं भक्षाः (4.2.15), सास्य देवता (4.2.23), तस्य समूहः (4.2.36)

तदधीते तद्वेद (4.2.58) and other topics are dealt with- Further from 4.2.66 to 69 the four sutras are called चातुरर्थिक and their topic is treated upto 4.2.93. From 4.2.91 to 4.3.131 the affixes have been declared in शैषिक अधिकार. Here too there are sub-topics as तत्र जातः (4.3. 25), तत्र भवः (4.3.51), तेन प्रोक्तम् (4.3.101), तस्येदम् (4.3.120) etc. Next to शैषिक अधिकार there is विकार प्रत्यय प्रकरण from 4.3.122 to 166.

From 4.4.1 to 74 there is अधिकार of ठक् affix and from 74 to 144 that of यत् affix. It includes छन्दः सूत्र from 110 to 114.

Book V

From 5.1.1 to 18 छ प्रत्ययाधिकार, from 19 to 61 आर्हाधिकार, from 5 1.62 to 117 तदर्हति आदि अधिकार are dealt with . From 5.1.118 to 135 the affixes have been mentioned in भाव अर्थ. From 5.2.1 to 93 there are various kinds of अधिकार, then from 94 to 140 is मत्वर्थ प्रकरण. 5.3.1 to 27 विभक्ति प्रकरण. From 28 to 41. अस्ताति, from 42 to 62 आतिशायिक प्रत्यय and 70 to 95 प्रागिवात् i.e. affixes in the sense of इवादि. From 5.4.1 to 57 are generally स्वार्थिक प्रत्ययs and from 5.4 68 to 160 is the समासान्त प्रकरण.

Book VI

From 6.1.1 to 12 धातुद्विर्वचन प्रकरण. from 13 to 43 सम्प्रसारण, from 44 to 56 आत्त्व, from 57 to 69 लोप इत्यादि प्रकरण, from 70 to 151 अच् संहिता प्रकरण and then from 152 to 6.2.198 स्वर प्रकरण are given. From 6.3.1 to 22 अलुक् प्रकरण from 23 to 173 उत्तरपद परे कार्यविधान प्रकरण are given. From 6.4.1 to 175 there is अङ्गाधिकार which runs upto 7.4.97.

Book VII

The whole of the Book VII deals with the अङ्गाधिकार. So there under from 1 to 8 अन्तादेशादि प्रकरण for भि, from 9 to 37 सुन्वतादि, from 38 to 51 छन्दोऽधिकार, from 52 to 83 सुट्, नुट्, नुम् आगम प्रकरण, from 84 to 103 सुवन्त, from 7.2.1 to 7 लुङ् वृद्धि प्रकरण, from 8 to 34 इट् निषेध प्रकरण, from 35 to 78 इडागम, from 82 to 103 सुबन्त विभक्ति, from 7.2.114 to 7.3.35 वृद्धि प्रकरण, from 36 to 103 miscellaneous पुक्, युक् etc. आगम प्रकरण, from 82 to 88 गुण प्रकरण, 89 to 100 miscellaneous sutras, from 101 to 119 सुबन्त प्रकरण, from 7.4.1 to 57 miscellaneous तिङन्तादि sutras and from 58 to 67 अभ्यास प्रकरण are given.

Book VIII

From 8.1.1 to 15 द्विर्वचन प्रकरण, 8.1.16 to 8.3.54 अधिकार of पदस्य, from 17 to 69 पदात्, from 20 to 27 युष्मद् अस्मद् आदेश प्रकरण, from 28 to 74 निघात स्वर प्रकरण, from 8.2.1 to 8.4.67 पूर्वत्रासिद्ध प्रकरण. It may further be subdivided as : from 42 to 61 निष्ठादेश प्रकरण, from 82 to 108 प्लुतोदात्त प्रकरण, from 8.2.108 to 8.4.67 संहिता प्रकरण and thereunder too: from 8.3.55 to 119 षत्व प्रकरण, from 8.4.1 to 38 णत्व प्रकरण and then are some miscellaneous सन्धि sutras. The last two penultimate sutras pertain to स्वर.

—:o:—

Alphabetical Index of the Sutras

Explained and Unexplained

Special Note—(a) This Index contains the sutras in the alphabetical order which have accurred in this course. It contains two kinds of sutras (1) Explained and (2) Unexplained. The former are those which have been explained and the latter though occuring again and again have not been explaind every time but have been given only for the sake of easy reference so that the students may grasp the matter in their hearts. The learned should not consider it as mere repetition. Some sutras which are very common and occur again and again have not been included in the Index.

(b) We have quoted the Ashtadhyayi Sutra Numbers in this book as well as in the Index according to the one published by Shri Ramlal Kapoor Trust (Amristar). It is possible that there may be a little difference here and there with the other edition.

—:o:—

Index of the Sutras in the Sandhi Chart

—:o:—

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